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THE JAPAN MAGAZINE

A Representative Monthly of Things Japanese

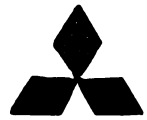
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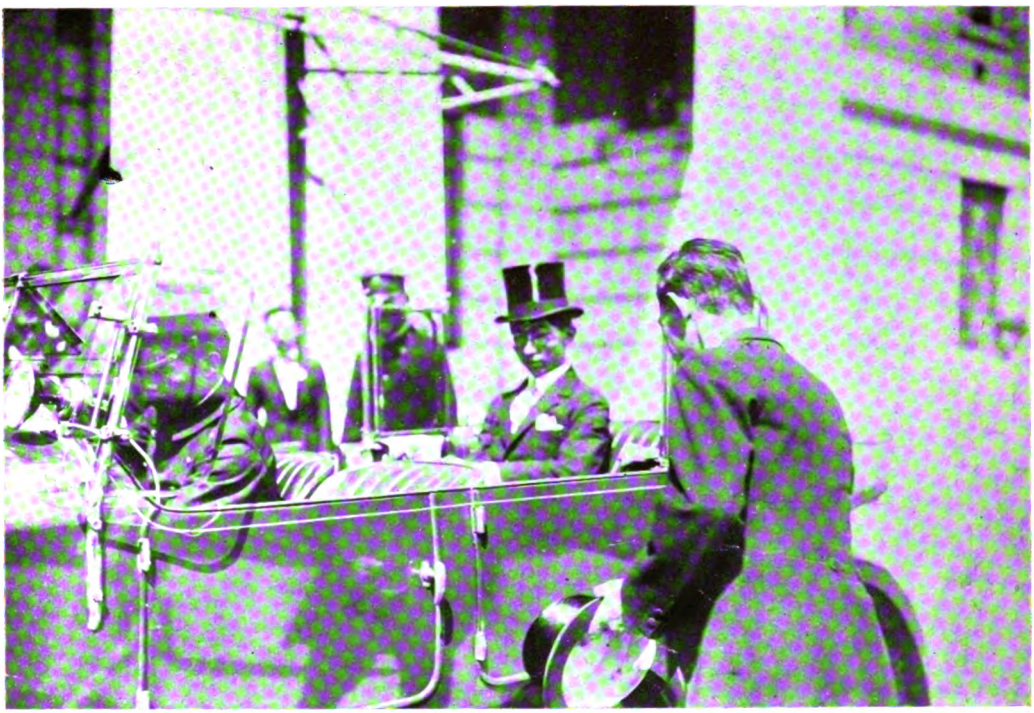
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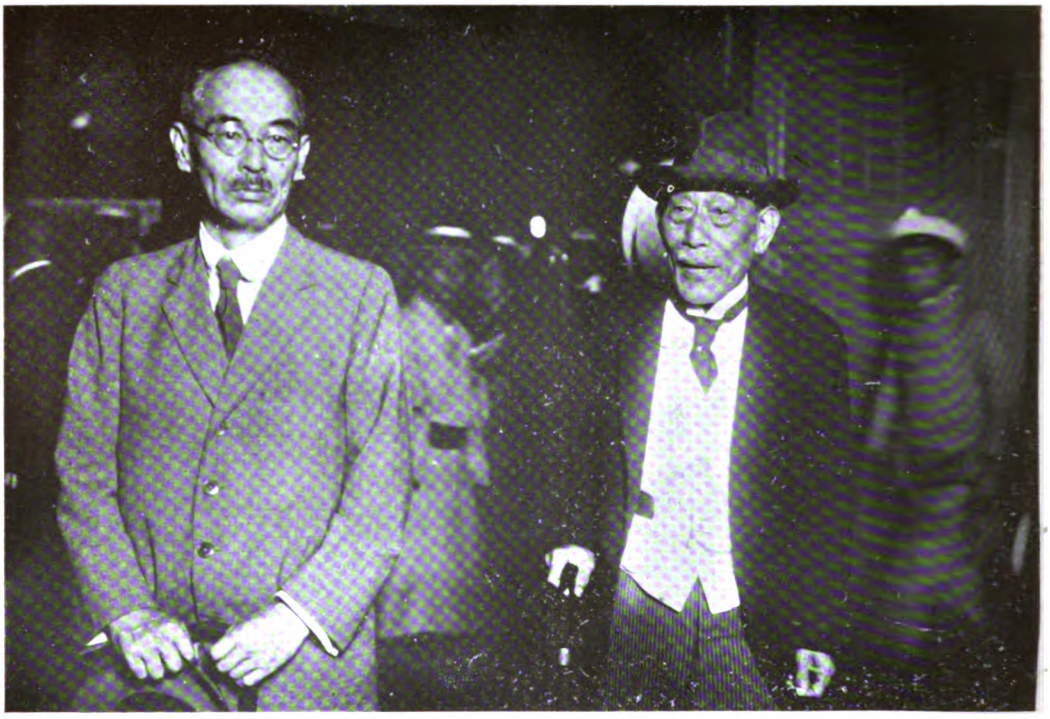


H.I.H. Prince Chichibu on his way to the ceremony by which he became Honorary President of the International Industrial Conference, to be held in Tokyo next year.



New Japanese Ambassador to Belgium, Mr. Matsuzo Nagai (right). Mr. Matsudaira formerly ambassador in Washington, and now appointed to London, is seen at the left, bidding him farewell.

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Baron Fujimura, Japanese delegate to the Commercial Convention of the League of Nations (left) being seen off by Viscount Kiyoura (right).



300th anniversary commemoration meeting for Mitsukuni Tokugawa, Prince of Mito, a famous daimyo, held at the Tokyo Kaikan.

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Baron Gonsuke Hayashi, leaving Tokyo for Mukden to represent Japan at the funeral of Chang-tso-lin, and to confer with his successor.



Figure of Justice sculptured in commemoration of the jury system in Japan.

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Posters of the Kyoto Coronation Exposition, to be held from Sept. 20 to December 25 this year.

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Baron Sakatani's Reply to Mr. Lloyd George

Baron Yoshiro Sakatani is a former cabinet minister, and one of the most prominent and active publicists in Japan at the present time. On reading Mr. Lloyd George's recent statement about Japan in Manchuria, he despatched the following reply.—Editor, Japan Magazine.

WE are informed, according to a press despatch of July 30, that Mr. Lloyd George had expressed the hope that there would be no practical annexation of Manchuria by Japan. I am absolutely confident that there is not a single statesman in this country who entertains any views opposed to his. At the same time, I wish to call his attention to the following points.

I. While no Japanese statesman harbours any such thought as the annexation of Manchuria, it must be remembered that it is quite different from any other part of China in its historical, economic, geographical and other relations with Japan. The Chinese people themselves have, in the past, paid little or no attention to it. In some respects, they looked upon it as a "white elephant" and never exerted any special effort for the welfare of its inhabitants.

Nor did China ever raise a finger to put an end to the Russian encroachment in the Far East. The fact is so well known in history that when Russia demonstrated her unquestionable design to annex Korea, Japan was forced to take up arms against her in 1904-5. It was she alone, however, who was called upon to bear the brunt of the task of driving Russia to the north.

At present due to the Japanese guards scattered along the South Manchurian Railway, the safety of the transportation of both passengers and freight is secured, and incidentally this has prevented the spread of civil strife to that section of China, thus giving untold blessings of peace to those otherwise unfortunate people. Nor should the fact that no less than 800,000 annually seek haven there be ignored.

Hence while Manchuria is nominally under the sovereignty of China all that the Chinese Government has done was to exact something from it giving nothing in return. On the other hand Japan afforded the people of this section, peace and prosperity and required nothing in the way of compensation. Although our neighbours to the west of us enjoyed

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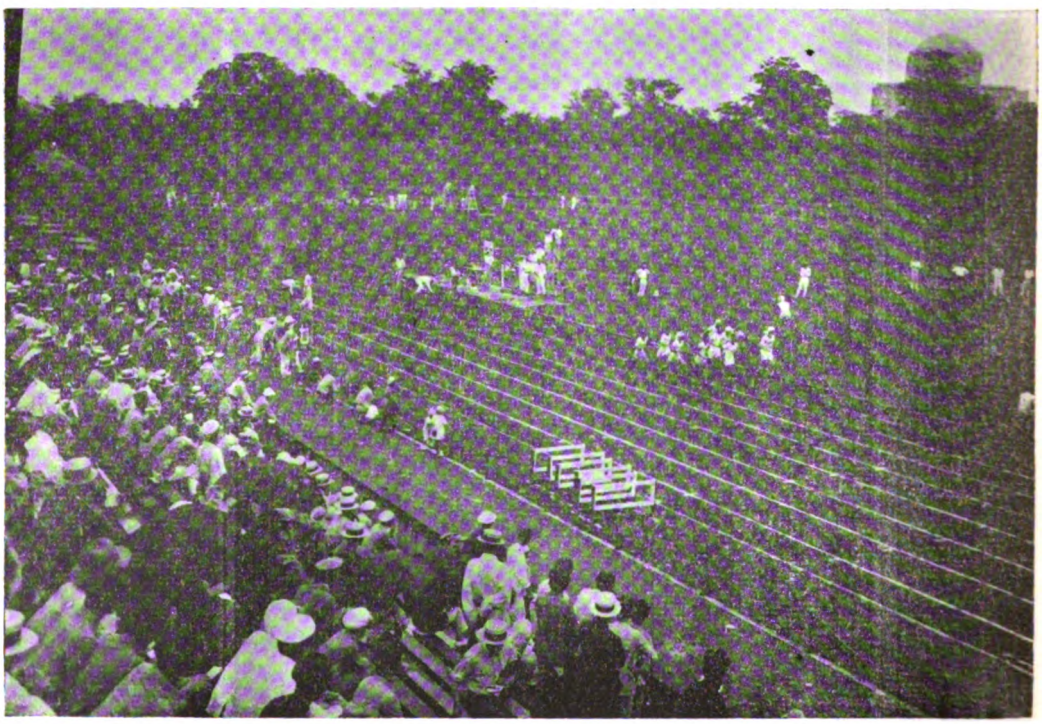
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their sovereign right over Manchuria they assumed no responsibility consonant to it. A large share of this burden, economic, security or otherwise, rests upon Japan's shoulders.

II. Since 1905 Japan has developed Manchuria by virtue of the treaties between the two countries. She has invested billions for the improvements of its harbours and railways; she opened its mines and increased the export of its agricultural products, thereby contributing, in no small measure, to the civilization of the world. That she has peacefully promoted the economic welfare of this district is universally recognized. Its benefits are being shared by the nations of the world under the principles of the open door and equal opportunity; and Japan entertains no such irrational and indiscreet idea as to monopolize them in the future.

III. Thus, that Japan has a great interest in the affairs of Manchuria goes without saying. Besides the vested interest above mentioned, the number of the Japanese subjects including Koreans scattered throughout this vast area, is well over one million. Hence its peace and order are absolute prerequisites to the safeguarding of Japan's existing interests as well as for the benefits of the Chinese themselves. The development of Manchuria is not only necessary for Japan and China alone, but it is a great concern of the whole world. We feel, therefore, the maintenance of peace there should be studied from a broader vision and world viewpoint.



All-Japan High School Athletic meeting, held at the Meiji Shrine Stadium.
The 400 meter final is just starting.

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Grand Kyoto Exhibition

COMMEMORATING IMPERIAL ENTHRONEMENT

WITH a view to contributing toward the development of national industry and civilization in addition to commemorating the Imperial enthronement this fall, Kyoto, the old capital of Japan, will hold a "Grand Kyoto Exhibition in Memory of the Imperial Enthronement" in that city from September 20 to December 25 this year.

The exhibition will be honoured by having H.I.H. Prince Kuni as its Honorary President, while Viscount Goto has accepted the post of Honorary Vice-President. The President is Mr. Kahei Toki, Mayor of Kyoto, under whom the chief commissioner, vice chief commissioner, and many other commissioners have already started preparations.

They have estimated the total expenditure at 4,170,000 yen. The site purifying ceremony was carried out on June 14 and the celebration of putting up the roof-tree was held on July 16. On this last occasion, one thousand people, governmental and private, attended the ceremony, while a flight was made by military aviators belonging to the Yokkaichi 3rd Flying Regiment.

The grounds are divided into three: East, West and South. The Eastern Section is in Okazaki Park in Kyoto City, covering an area of some 45,400 *tsubo*, the building area being about 7,200 *tsubo*. The Western Section occupies a part of Sembon Maruta-machi in the city, extending over an area of about 25,000 *tsubo*, of which some 3,800 *tsubo* are for the buildings. The Southern Section centers around the Kyoto Museum, an Imperial gift, of which the total area is about 12,900 *tsubo* the building area having some 900 *tsubo*.

The First Main Pavilion of the Eastern Section occupies an area of 2,500 *tsubo*, while the Second Main Pavilion has 1,600 *tsubo* building area. In both of these are to be displayed exhibits arriving from various prefectures. There are such buildings as the Coronation Memorial Hall, Art and Industry Pavilion, Korean Pavilion, Saghalien and Formosan Pavilion, Manchurian and Mongolian Reference Pavilion, Special Entertainment Hall, Outdoor Performances, Special Pavilions of various kinds, a land-bridge, high towers and diverse stalls all in the Eastern Section.

The Third Main Pavilion belonging to the Western Section, occupying a building area of some 2,000 *tsubo*, also will be devoted to the display of exhibits from various prefectures. The Machinery Pavilion, Electricity Pavilion, First Reference and Second Reference Pavilions, Agriculture, Forestry and Aquatic Industry Pavilion, Patent and Invention Pavilion, Historical Sites Pavilion, Theatrical Hall, Musical Hall, Children's Playgrounds, special pavilions of varied sorts, stalls, and fountains are all to be found within the premises of the Western Section. A feature of the Exposition is the installation of a broadcasting hall from which the daily occurences of the Ex-

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hibition and other matters will be radioed while news of events elsewhere will be received here and broadcast for the benefit of visitors.

The Southern Section is chiefly for the purpose of exhibiting old fine art in Japan and also of displaying national treasures. So the Ancient Art Pavilion and Curio Pavilion of this section will draw the attention of visitors. In the Curio Pavilion will be arranged old pictures, scriptures, industrial art products and other valuables considered national treasures. Special mention should be made of the exhibition of models of many old rituals at the Court in association with the Coronation Ceremony.

In the Historical Sites Pavilion in the Western Section, models of historical events from the transfer of the capital to Kyoto until the beginning of the Meiji Era will be shown, for instance, the Battle of the Ujigawa River, Musashibo Benkei on the Gojo Bridge, Hikokuro Takayama, the radical loyalist, on the Sanjo Bridge, the Life of Kogoro Katsura, and Koin Kido, one of the three great heroes of the Meiji Restoration. Thirty scenes in all are to be elaborately displayed. These have the motive of contributing to rousing the national spirit and fostering loyalistic and patriotic sentiments, an innovation in expositions.

Tokyo, Osaka, Kyoto, Hokkaido, and all the other prefectures, forty-seven in all, will take part and exhibit their products, in addition to those from new territory such as Karafuto, Chosen, Taiwan, Kwantung Leased Territory, and the South Seas.

Foreign exhibits will be accepted as reference articles.

The exhibits will be displayed in the following classified manner:—

First Assortments:—

Section I: Articles belonging to the Emperor

Section II: Articles of reference to the Enthronement Ceremony

Section III: Other valuable articles

Second Assortment:—

Section IV: Fine art

Section V: Scientific materials and liberal arts articles

Section VI: Woven and dyed goods

Section VII: Manufactured goods

Section VIII: Chemical goods

Section IX: Machinery

Section X: Electrical industrial goods

Section XI: Agricultural, forestry and mining products

Section XII: Marine Industrial products

Section XIII: Manufactured provisions

Section XIV: Buildings and building materials

Section XV: Patented inventions

Section XVI: Superior national products, the manufacture of which should be recommended and encouraged

Section XVII: Articles for reference

The Exhibition will be open from 8:00 a.m. to 5:00 p.m., but for a certain period it will be open at night. Admission will be 50 sen for adults and 25 sen for children; 20 sen each for a school children's party (30 persons or more); 30 sen each for a soldiers' or students' party (30 or more); 40 sen each for other kinds of parties (30 or more).

A similar exhibition commemorating the enthronement already was held in Tokyo under the auspices of the Tokyo Municipality and the Tokyo Chamber of Commerce and Industry, but the forthcoming one at Kyoto is of more profound significance. For this reason, the Kyoto Municipality is endeavouring to carry the undertaking to success. Even without this undertaking, the city of Kyoto will be a busy place this fall as the splendid ceremony of the enthronement of the reigning emperor will be held in November. The Exhibition will the more add to the excitement in the quiet old city.

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The Japanese and the Outer World

By Shujiro Watanabe

PART II

Intercourse Between Japan and Countries to the South-west and Islands in the Pacific

SECTION A

General Observations

CHAPTER XIV

SUMMARY OF COMMUNICATION—THE PROHIBITION OF FOREIGN TRAVEL AND RESTRICTION OF FOREIGN TRADE

From early times communication existed between Japan and Luzon in the Philippines and the adjoining islands as well as a part of Further India, and for several score years during the 16th and 17th centuries Japanese trade with these islands was in a most flourishing condition, after which it was discontinued until recently, when intercourse was again resumed. Communications between this country and Malacca and the vicinity are stated in history[1] to have been first opened up in the 15th. y. of Hakuchi (654) when a man and woman of Togwala and Shae were driven by stress of weather to Hyuga.[2]

Sixty years later, or in the Yoro era (717-22) an Indian priest came to this country for the first time to teach religion and music. From the end of the Asikaga regime (16th. century) Japanese frequently went to the countries to the south, then called by them Namban ("Southern foreign countries"), and emigrants to Luzon numbered as many as 3,000. So brave and daring were these Japanese that they were feared by the Spanish government there. For the most part they were honest and well-meaning people, straightforward in conduct, and they were therefore respected and loved by the Spanish residents and the natives, who hated the avarice and shameless behaviour of the Chinese and had consequently expelled them. In the 8th. y. of

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1. *Nihon Shoki*, ("Annals of Japan").
2. The author of *Gwaiko Siko*, consulting Chinese history, opines that Togwala was the country called by the ancient Chinese Hsi-yü or "western land," situated in what is now called Turkestan, and that Shae was in India. A recent traveller, however, remarks that these two countries are situated in the Philippines, Togwala being Togalo and Shae the Visayas Islands. The author is unable to say which theory is correct. It is stated in Kokusigan, compiled by members of the Imperial University, that Togwala is Takara Sima, which is a small island lying to the south-west of Satsuma. But, judging from the context of the narrative, it could not have been an island in one of the seas immediately adjacent to this country.

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Tensho (1580) the Japanese who were making raids abroad (called by the Chinese Wako or Japanese invasion), ventured on defying the Spanish by an attempt to seize Luzon. The expedition landed at the mouth of the river Cagayan, on the north coast of Luzon opposite the coast of Formosa, but was defeated by Governor Penalosa. From the accounts given it would seem that at that epoch the Japanese invaded wellnigh every part of the Chinese coast. Harada Magosichiro went to the Philippines to make enquiry with a view to conquering them, and fifty years later Matsukura Sigemasa sent spies there with a similar purpose. These matters are fully described hereafter.

In the Bunroku-Keicho era (1592-1611) the Japanese samurai or members of the military class, and common folk from the south-west of the country who invaded Annam, Siam, Luzon, China and other countries became so numerous year by year, that those states sent envoys to Japan, entreating that a check should be put on them. The Tokugawa government thereupon decreed prohibition, and in the 4th. y. of Genwa (1618) sent Funamoto Yasichiro, the owner of a merchant vessel, to Annam to restrict the outrages of the Japanese. He returned from Annam in the following year.

In the 4th. y. of Keicho (1590) an envoy came for the first time from Tani (Patani), a small country in the Malacca Peninsula south-west of Siam, and presented the ruler's letter and gifts to Tokugawa Ieyasu, then in power, who gave him a reply and two suits of armour. Two years later the first envoy from Annam came to Japan. After that envoys from Luzon, Cambodia and other countries arrived one after another, and communications with the southern islands and Indo-China became frequent, merchants of both countries journeying to and fro.

The influence of Japan was now firmly established in south-western countries, and its sphere, it is evident, was rapidly increasing. Large sea-going ships were built by the feudal nobles, especially those of Kyushu. Ieyasu thought that the consequences of this would not be advantageous to the country, or rather to his own family, so in the 14th. y. of Keicho (1609), he ordered all the lords to hand over to the Bakufu any war-ships of greater capacity than 500 koku[1] burden; and prohibited them from thereafter building such large vessels.

Just at this time when traffic with the southern islands and Indo-China was beginning to grow brisk, the Bakufu acquired a hatred of Christianity and in the 10th. y. of Kwan-ei (1633) all Japanese ships save a few specially licensed, were prohibited from making voyages abroad. Further, death was decreed as a punishment for any Japanese who should go abroad by any other than the licensed ships, or, being a resident abroad, should refuse to return home within five years, or after coming back should go abroad again. Enquiries for Catholic priests and Christians were more rigorously pursued, various restrictions were put on foreign ships and trade at Nagasaki, and

1. A grain measure: 1 koku=5.13 bushels.

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busi or members of the military class were forbidden to buy goods from foreigners direct. In the following year a tablet notifying the prohibition of the export of Japanese arms and other regulations was set up at Nagasaki. Not long afterwards, in the 13th. y. of the same era (1636), all the Eurasians in the country were deported, and foreign travel and the building of large ships of every kind were absolutely interdicted under the capital penalty. Meanwhile the ministers of the Bakufu despatched the following code of instructions to the governor of Nagasaki.

(1) Foreign voyages by Japanese ships are strictly prohibited.

(2) No Japanese must go to foreign countries. Anyone who attempts to do so secretly should be put to death, the ship on which he embarks and its captain be detained and a report be made to the government.

(3) Any Japanese who returns after residing in a foreign country is to be put to death.

(4) Rewards to informers against Christians: to an informer against *padres* from 200 to 300 pieces of silver should be given according to circumstances, and to others rewards should be given in proportion.

(5) When a foreign ship makes a request to be allowed to trade, report the matter to Yedo, and meanwhile instruct, as formerly, the Omura clan to send guard boats to Nagasaki.

(6) When any foreign Christian missionary or other suspicious person is found he should be imprisoned, as was the former usage in Omura.

(7) *Padres* should be carefully examined even when they remain on board the ships.

(8) Descendants of foreigners should be strictly compelled to leave Japan. Any one who transgresses this order and permits them to remain should be put to death and his accomplices punished according to the gravity of the offence.

(9) Children of foreigners born in Nagasaki are to be deported with their mothers[1] and guardians, their lives being thus spared, though liable to capital punishment. If any of them return to Japan or communicate with a Japanese, the principal offender is to be executed, and his relations and others punished according to the heinousness of the crime.

(10) It is forbidden to forestall the market in the case of any goods imported by a foreign ship.[2]

(11) Members of the military class are forbidden to buy in Nagasaki goods brought by a foreign ship directly from a foreigner.

(12) Goods imported by a foreign ship are only to be available for trade after a list of them has been sent to Yedo.

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1. In one authority mention of "mothers" is omitted.
2. In one authority this article is omitted.

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1. In some books one or other of the last two are omitted.

(13) Raw silk imported by a foreign ship should be all distributed to the five towns and other places prescribed after the price is settled.

(14) Other goods should be traded between merchants after the price of raw silk is settled. Chinese junks, however, being small, are not necessarily to be included under this rule. The time of payment should be limited to within twenty days of the settlement of price.

(15) Foreign ships should not be permitted to sail out later than the 20th. of the 9th. month of each year. Those arriving later than the appointed time should sail within fifty days of their arrival. Chinese junks, however, are allowed to depart later than the Dutch ships.

(16) Foreign goods left unsold must not be consigned to a native agent.

(17) Agents for the purchase of raw silk of the five towns should arrive in Nagasaki on the 5th. of the 7th. month of each year. Any one coming later is to be debarred from the distribution.

(18) Raw silk imported by the Dutch ships should be distributed in the same manner as that brought by the Chinese.

(19) No foreign ship arriving at Hirado is to be allowed to transact business before the price of silk is settled at Nagasaki.[1]

The 16th. of the 5th. month of the 13th. year of Kwan-ei (1636).

(Signed) Kaga-no-kami.
Bungo-no-kami.
Izu-no-kami.
Sanuki-no-kami.
Oi-no-kami.

To
Sakakibara Hida-no-kami.
Baba Saburozaemon.

On this the Japanese ships which had been plying to China, the Philippines, the Malay Archipelago, south-eastern Indo-China and other countries ceased to sail.

Three years later, in the 16th. y. of Kwan-ei (1639) the Bakufu again proclaimed that any foreign ships that should come to the country would be destroyed and their crews put to death. In the following year a Macao ship arrived at Nagasaki, and the authorities condemned the violation of the law, burnt the ship, beheaded sixty one men and exposed their heads. The rest of the crew, sailors and physicians, to the number of thirteen, were allowed to return home, that they might inform their countrymen of the prohibition being in force. After the proclamation of this prohibition, no Japanese, whatever his rank in life, was permitted to go abroad, and anyone who returned from abroad was put to death, the consequence being that the majority of those who went never came back. Forty years afterwards in the Enho era (1673-80) the regulations were relaxed to the extent that residents abroad were permitted to

1. In some books one or other of the last two articles is omitted.

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communicate with their relatives, the letters being conveyed by Chinese ships and examined at Nagasaki. The number of Japanese then living in foreign countries was as follows:

In Siam	9
,, Annam	4
,, Kannan (Sih-kin)	4
,, Tonkin (Cochin China)	1
,, Jacatra (Java)	7[1]
Total	25

After that time merchant vessels from the Southern seas were limited to those of a few countries in Indo-China. In the Kwansei era (1789-1800) even these communications were discontinued, and remained so until the revival of recent years. Owing to this prohibition of foreign travel the Japanese, who had roused the admiration and fear of other nations, were for centuries restricted and bound in their social progress and their arts, which, otherwise would have developed and improved like those of Europe and America.

A foreign writer emphatically observes:

"It is not difficult to account for the tone of admiration and pride with which a modern Japanese speaks of 'the age of Taiko.' In his time the arts and sciences were not only in a very flourishing condition, but gave promise of rich development. The spirit of military enterprise and internal national improvement was at its height. Contact with foreigners of many nations awoke a spirit of enquiry and intellectual activity; but it was on the seas that genius and restless activity found their most congenial field.

"This era is marked by the highest perfection in marine architecture, and the extent and variety of commercial enterprises. The ships built in this country were twice or thrice the size, and vastly the superior in model, of the junks that now hug the Japanese shores, or ply between China and Japan. The pictures of them preserved to the present day show they were superior in size to the vessels of Columbus, and nearly equal in sailing qualities to the contemporary Dutch and Portuguese galleons. They were provided with ordnance, and a model of a Japanese breech-loading cannon is still preserved in Kyoto. Ever a brave and adventurous people, the Japanese then roamed the seas with a freedom that one who knows only the modern shore-bound people would scarcely credit. Voyages of trade, discovery or piracy had been made to India, Siam, Burma, the Philippines, Southern China, the Malay Archipelago and the Kuriles in the north, even in the fifteenth century, but were most numerous in the

1. Five of these were women, one of whom had married a Dutchman.

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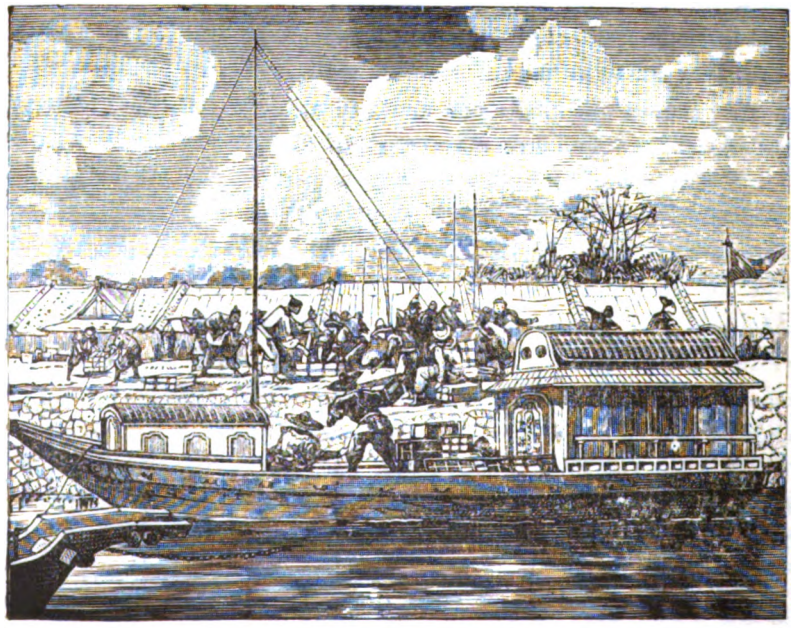
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sixteenth. The Japanese gave the name Roson to the island of Luzon, and their descendants are still to be found there.

"When J. Liggins, an American missionary, first visited the Chinese city of Hanchow, the people called after him: 'Japanese! Japanese!' varying from the cry of 'Foreign Devil! 'Red-haired!' &c., heard in other places. Japanese literature contains many references to these adventurous sailors; and when this subject is fully studied, very interesting results will be obtained showing the widespread influence of Japan at a time when she was scarcely known by the European world to have existence."

After the prohibition of foreign intercourse was enforced, frequent requests for trading facilities were made by various foreign countries to the Bakufu, which persistently, or rather obstinately, refused them, so that communications with abroad well-nigh ceased—a most regrettable state of things.

NOTE. Some other episodes are narrated in "Adventures of a Japanese Sailor in the Malay Archipelago, 1764-71" (Journal of Royal Asiatic Society, Vol. XXII, pt. 1: London, 1890), and "A Grave Stone in Batavia to the Memory of a Japanese Christian of 17th. Century" (Trans. Asiatic Society of Japan, Vol. XVII, pt. 2: Tokyo, 1889); but they are not of sufficient interest to have reference here.



Foreign vessels arrived in Japanese port.
(A facsimile of picture on an ancient screen.)

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Leaders of the House of Yasuda

THE Yasuda family's influence in Japan is hardly inferior to that of the Mitsui or the Mitsubishi. The chief of this great organization is Mr. Zenjiro Yasuda. The Yasuda fortune was made by the late Mr. Zenjiro Yasuda Sr., who left his native province, Toyama, in his youth and came to Tokyo, where starting with nothing he succeeded in storing up enormous wealth by strenuous efforts throughout his life. Despite his death the foundation of the Yasuda house has become ever stronger and the family has continued to join in leading the economic activities of the country, with Mitsui and Mitsubishi.

The Yasuda undertakings extend in all branches of business and industry: banking, insurance, electric and railway enterprises, manufacturing, real estate and buildings, warehousing, etc. Banking is to the Yasuda Family of the greatest importance. Its sphere of activity stretches not only from north-eastern Japan to Kyushu and Shikoku in the south, with the center in Tokyo, but also to Manchuria. When collateral corporations are added to those directly controlled, those in which Yasuda is directly or indirectly interested number more than forty.

Mr. Zenjiro Yasuda

Mr. Zenjiro Yasuda is the head of the Hozensha, which is capitalized at Yen 30,000,000, and is the headquarters of the Yasuda family. Its relation to the Yasuda family is to be compared with that of the Mitsui Gomei Kaisha to the Mitsui Family and the Mitsubishi Goshi Kaisha to the Iwasaki family. The initial motive of the foundation of the Hozensha was the late Mr. Zenjiro Yasuda, Sr.'s intention of preserving the fortune for his family.

Mr. Zenjiro Yasuda, present head of the family, was born in 1879, and in his infancy was named Zunnosuké. As Mr. Shinnosuké Yasuda, first son of the late Mr. Zenjiro Yasuda, Sr., died while quite young, Mr. Zenjiro Yasuda, the second son, succeeded to the fortune as well as to the name of his father on the latter's death. Although he attends his office every day in the capacity of President of the Hozensha, he entrusts every detail of the business to Mr. Toyotaro Yûki. Mr. Yasuda's daily routine is to inspect all important documents. Different from his father, Mr. Yasuda is of mild disposition. Not appearing in society, he prefers his hobby of collecting old books. This attitude on his part is regarded by everybody interested in the Yasuda enterprises as a safety valve, and is why he is more popular than the late Mr. Zenjiro Yasuda Sr., himself.

Mr. Toyotaro Yuki

Mr Yûki, Managing Director of the Hozensha, may be compared to Dr. Takuma Dan of Mitsui or Mr. Kasuyata Kimura of Mitsubishi. As Mr. Yasuda entrusts everything to Mr. Yûki, the latter is practically the head of the corporation.

Mr. Yûki is third son of Yaemon Yûki of Yamagata Prefecture. He was born in 1877 and, immediately upon graduation from the Law College of the Tokyo Imperial University in 1903, entered the

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Bank of Japan. His ability was soon recognized and he was promoted to be private secretary to the Governor. In 1916 he was promoted to the directorate of the Nagoya branch office, two years later to that of the Osaka branch, and in 1919 found himself director of the Bank ot Japan. In 1921 he resigned from the Bank of Japan and entered the Hozensha. It was soon after the assassination of the late Mr. Yasuda, and the Yasuda family was looking for an able man to whom to entrust all its business affairs. Through the good offices of Mr. Korekiyo Takahashi, then Minister of Finance, and Mr. Junnosuké Inoué, Governor of the Bank of Japan, Mr. Yûki was recommended to the Yasuda family and he was immediately nominated Managing Director of the Hozensha. He is sober, energetic, and resolute, and his positive and brisk way of dealing with everyday business produced for a time a group of men opposing him among those who had served the Yasuda family longer than he had. This anti-Yûki atmosphere, however, was soon dispelled, and today Mr. Yûki's position is unchallenged.

Mr. Zengoro Yasuda

Mr. Zengoro Yasuda is younger brother of the present head of the family, and one of the directors of the Hozensha. He was born in 1886; in 1893 he set up a branch family, simultaneously changing his former name, Saburohiko, to Zengoro In contrast to the mild nature of his elder brother, Mr. Zenjiro Yasuda, he is of an aggressive type. This characteristic no doubt was inherited from his father, and he is skilful in business ventures.

In this respect nobody in the family is able to match him. Besides being Director of the Hozensha, he is concurrently Director of nearly twenty companies under the direct or indirect management of the family. Mr. Zengoro Yasuda has rather more weight than the present family head himself.

Mr. Zensuke Yasuda

One of the directors of the Hozensha, Mr Zensuké Yasuda, is simultaneously President of the Teikoku Seima Kabushiki Kaisha (Imperial Flax Manufacturing Company, Ltd.), the Hoten Flax Manufacturing Company, Ltd., the Yasuda Trading Company, Ltd., and both the Mito and Kominato Railway Companies. His presidency of these various important enterprises proves how able he is in business management. Mr. Zensuké Yasuda was born in Tokyo, in 1872 as the second son of Yagoro Yasuda. Early his personality and ability were recognized by the late head of the Yasuda family who offered him various important posts in the firm until he now is one of the seniors of the Yasuda House. He is affable, of strict integrity, and broad-minded.

At the present time the two outstanding figures of the Yasuda firm are Mr. Yûki, who is of outside origin, and Mr. Zensuké Yasuda who is originally of the family. Both of them are equally highly esteemed.

Particularly, in connection with the future of the hemp manufacturing industry of the country, much is expected from Mr. Zensuké Yasuda. Nowadays under his management the Teikoku Elax Manufacturing and the Mukden Flax Manufacturing Companies are actively, a chieving prosperity. In the not remote future

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this industry will greatly development through his efforts, it is anticipated.

Mr. Zembei Yasuda

He also is Director of the Hozensha. He was adopted from the Fujita family from which came the wife of the late Mr. Zenjiro Yasuda, Sr. He was formerly named Teiji, but on being adopted by the Yasuda family he took the name Zembei. He was born in 1875, and is of sterling character, worthy of the Yasuda family. He may be regarded as head censor of the Hozensha, representing the whole family.

Mr. Teizuburo Takeuchi

Mr. Takeuchi, who was born in 1875, is nicknamed the "living dictionary" of the Yasuda family. While quite young he was discovered by the great Zenjiro Yasuda at a little country railway station in Hokkaido. He was brought to Tokyo by the veteran, and was trained by him, from the low position of an apprentice, so as to attain his present high standing. Truly worthy of his patron's high estimation, Mr. Takeuchi is mild in temper, sober in conduct and ideas, honest and steadfast in whatever he does, characteristics that have promoted him to the position of Director of the Banking Department of the Hozensha in addition to its directorate. He is one of the representative self-made men of Japan.

Mr. Keizo Tanji

Mr. Tanji is Chief Private Secretary of the Hozensha. He is from Fukushima Prefecture. Born in 1880, he graduated from the College of Technology in the Tokyo Imperial University in 1905. Immediately upon his graduation, he entered the service of the Government Railways. After an extensive trip in Europe and America, he was promoted to be Chief of the Improvement Section in the Engineering Bureau of the Railway Ministry. Soon after the 1923 earthquake, he was invited by Mr. Yûki of the Hozensha to join the Yasuda home. Though long a government official, Mr. Tanji shows no signs of arrogancy. He is modest but capable and a man of the world.

Mr. Hisomu Sonobe

He is Director of the Financial Department of the Hozensha. He graduated from the Tokyo Higher Commercial School, the forerunner of the present Tokyo Commercial University, in 1904, and immediately entered the Bank of Japan. While manager of the Matsuyé branch office of the bank after successive promotions, he was discovered by Mr. Yûki of the Hozensha and engaged by the Yasuda family. He has a clear and mathematical brain. Concurrently with the post of the Director of the Financial Department, he occupies the possition of Managing Director of the Yasuda Bank, in which he is quite popular.

Mr. Kiyoo Kawasaki

Mr. Kawasaki is Director of the Corporation Department of the Hozensha. He is from Toyama Prefecture. Born in 1883, Mr. Kawasaki graduated from the Law College of the Tokyo Imperial University in 1909, when he was immediately engaged by the Yasuda Bank. After serving in the bank's branches for a short time, he was promoted to be Manager of the Fertilizer Department of

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[illegible] Yasuo Fukuzawa Company (Canada) Limited, Toronto, with residence at the Toronto Conservatory of Music, in an effort to improve Canada's musical standards. Mr. Yasuda is widely [illegible] ...ciated by Canada and he was soon ...ded to the Board of Directors of the Yasuda Trading Company [illegible] ...ness [illegible] ...ment [illegible] ...ent of the Yasuda trading firm [illegible] ...ment [illegible] ...ness [illegible] ...ment [illegible] ...ent [illegible] ...ness [illegible] ...ment [illegible] ...ent [illegible] ...ness [illegible] ...ment [illegible] ...ent

the Yasuda Trading Company (Yasuda Shoji Kaisha). It was while readjusting the financial condition of the Japan Paper Industry Company on its merging with the Yasuda interests that his ability was recognized by Yasuda and he was soon invited to fill his present important post at the Yasuda headquarters. He possesses a great capacity for tolerance, and it is one of his characteristics that he is very skilful in drawing others to himself. Bright prospects are attributed to him as he is regarded as one of the pillars of the Yasuda edifice.

Mr. Hisashi Hyosu

He is a Managing Director of the Yasuda Bank. His native place is Tottori Prefecture, where he was born in 1867. In his early life when serving the Osaka Prefectural Government as a subordinate official he was noticed by the President of the One Hundred and Thirtieth Bank of that city and entered the bank's service. With the absorption of the bank by the Yasuda family, Mr. Hyosu joined the latter. In the financial readjustment of both the Ogaki Associated Bank and the Tokyo Bank, he displayed rare ability. After the death of old Mr. Yasuda he was transferred to the central organization of the Yasuda family, in which he became a Director of the banking department, from which post he was transferred to his present office. He is familiar with the dark as well as the bright side of the banking business.

Mr. Daitaro Sugawara

Mr. Sugawara also is one of the managing directors of the Yasuda Bank. He is from Hyogo Prefecture, and was born in 1869. On his graduation from the College of Law of the Tokyo Imperial University in 1898, he entered the service of the One Hundred and Thirtieth Bank in Osaka. After successively serving as Moji branch manager, head of the General Affairs Department of the Osaka Head Office, etc., he was transferred to the Third Bank, in which he was promoted from head of the Business Department to the Managing Directorate, and upon the merging of that bank with the One Hundred and Thirtieth Bank he was nominated Director of the latter, which was soon followed by promotion to his present office. Representing the Yasuda family, he recently joined the Showa Bank, newly established on the ruins of the bankrupted banks of last year, in the capacity of Director.

Mr. Tsuguo Maruyama

Mr. Maruyama, also a Managing Director of the Yasuda Bank, was born in 1861, and is widely known as an elder of the Yasuda family. Formerly he was Managing Director of the Nippon Commercial Bank, since the amalgamation of which with the Yasuda Bank he has been in his present post.

Mr. Jun Saito

He is Managing Director of the Nippon Day and Night Bank. Mr. Saito was born in 1870 in Saitama Prefecture. After leaving school he entered the Government service, being employed in the Department of Finance, where he was promoted to ths post of chief of the Banking Section of the Banking Bureau. Later he was chosen as one of the directors of the Japan Industrial Bank in the

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establishment of which he rendered valuable services. In 1919 he was invited to enter the Hozensha, and after successively being Director of the Banking Department and of the Corporation Department he was nominated Managing Director of the Nippon Day and Night Bank on its falling into Yasuda's hands.

Mr. Gunshiro Mochizuki

Mr. Mochizuki is Managing Director of the Third Bank. He is from Shizuoka Prefecture, born in 1869. He made his start in public life as an educationist, but later he entered the Stock Exchange in which he made his fortune. He turned to financial circles and entered the Third Bank, a collateral establishment of the Yasuda family. In recognition of his long and meritorious services in the betterment of education he received the third order of the Sacred Treasure in 1924.

Mr. Sadakichi Hamazaki

Mr. Hamazaki is Chief Managing Director of the Yasuda Trust Company. He is from a samurai family of Yedo, as Tokyo was formerly called, and was adopted into the Hamazaki Family from the Sekiné. He was born in 1871. On his graduation from the College of Law of the Tokyo Imperial University in 1896, he was employed by the Sumitomo Bank of Osaka. From head of the Business Department of that Bank he was promoted to be Director of the Sumitomo Electric Wire Manufacturing Company, from which he went to Yasuda and after serving for some time as Managing Director of the Yasuda Trust Company was nominated Chief Managing Director of the name concern.

Mr. Yoshiki Tozawa

He is a Managing Director of the Yasuda Trust Company. He is a graduate of the College of Law of the Tokyo Imperial University. Before entering the service of Yasuda he was Manager of the Teikoku Fire and Marine Insurance Company. His talent was recognized by Yasuda and he entered the Hozensha. In the Hozensha he was first Chief Private Secretary to the President. His ability is highly reputed among his colleagues.

Baron Atsusuke Nagamatsu

Baron Nagamatsu is Vice-President of the Tokyo Fire Insurance Company, and is the only noble in the Yasuda establishment. A baronetcy was granted to his father, Kan Nagamatsu, in recognition of services rendered by him to the State. He is second son of the late Baron Nagamatsu, being born in 1894, and succeeded to the baronetcy in 1903. After he graduated from the post-graduate course in the Peers' College he went to Germany to further his studies, and his return home was followed by taking a professorship in the Peers' College. Afterwards he entered business and became vice-president of the Tokyo Fire Insurance Company.

Mr. Rinzo Kobayashi

Mr. Kobayashi is Managing Director of the Tokyo Fire Insurance Company. His native place is Yamagata Prefecture where he was born in 1863. Upon his graduation from the Chuwo University in 1889 he was engaged by the Tokyo Fire

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Mr. Yoshii Tozawa

Baron Masuda Tagaya

Mr. Ryozo Kobayama

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Insurance Company, in which capacity he proved highly successful to his present high position. He is a director and manager of the Meiji Seito Kaisha.

Mr. Kenji Minami

Mr. Kenji Minami is a director of the Tokyo Electric Light Company. His ability was recognized by Mr. Iwasaki and he was invited by him to become the Tokyo agent of the Mitsubishi Bank. Upon the establishment of the Tokyo Electric Light Company, Mr. Minami was appointed to one of the directorships, and he has since been connected with the progress of that company, being at present one of the directors. He is also a director of the Meiji Seito Kaisha.

Mr. Mosaburo Suzuki

Mr. Suzuki is a managing director of the Tokyo Electric Light Company. He was born in 1858, and was employed by Mr. Okuma in the Ministry of Finance. He resigned from the Tokyo Bureau of Commerce in 1882, and was employed by Iwasaki & Company, in which he became Manager. After the bankruptcy of Iwasaki he became one of the secretaries of Yanoda. In the latter he was soon recognized as an able man, and has maintained the responsible position which he now holds. Mr. Y. Tashiro, Managing ex-Vice-Director of the Japan Hypothec Bank, is his eldest brother.

Mr. Hideshi Sasaki

Mr. Hideshi Sasaki is a native of Tokyo. He graduated from the College of Law of the Imperial University, and entered [illegible] Bureau, in which he [illegible] Mr. Sasaki [illegible] Tokyo Electric Light Company, [illegible] Director. [illegible]

Mr. Tsunejiro Iwasaki

[illegible] Mr. Iwasaki [illegible] Law College [illegible] graduating from the [illegible] Company [illegible] Bureau of Commerce [illegible] Mr. Iwasaki [illegible] Tokyo Electric Light Company, [illegible] Director.

Mr. Mosaburo Suzuki

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Insurance Company, in which he has been gradually promoted to his present high post. He is popular as an able companion of Baron Nagamatsu.

Mr. Kanji Minami

Mr. Kanji Minami also is Managing Director of the Tokyo Fire Insurance Company. Till his ability was recognized by Mr. Yûki and he was invited by him to serve the Yasuda family, Mr. Minami was in the Chiyoda Fire Insurance Company. Upon Mr. Yûki's invitation, he was given the post of Manager from which he has gradually been promoted to the present office. Still young, he has an exceptionally clear brain. He made himself widely known throughout the country when he took an active part in the solution of the tangled question of the payment of earthquake insurance money.

Mr. Minokichi Yanagiya

He is Managing Director of the Kyosai Fire Insurance Company. In 1869 he was born in Tokyo, the second son of the late Mr. Usaburo Yanagiya, Lord-in-Waiting in the Kinkei (Phoenix Hall) of the Imperial Palace. He graduated from the Tokyo Higher Commercial College in 1892, and was employed by Takata and Company, in which he became Manager. After the bankruptcy of Takata he entered the service of Yasuda. In the latter he was soon recognized as an astute man and has maintained the responsible position which he now holds. Mr. Usaburo Yanagiya, ex-Vice-President of the Japan Hypothec Bank, is his elder brother.

Mr. Hideshi Sasaki

Mr. Hideshi Sasaki is a native of Fukushima Prefecture. He graduated from the College of Law of the Tokyo Imperial University, and entered Government service, eventually becoming Governor of Kagawa Prefecture. However, he left official life and was engaged by the Yasuda family, being nominated head of the Investigation Department of the Hozensha. Later he was promoted to be Managing Director of the Kyosai Life Insurance Company, which post he still holds. Despite his official life, he is quite democratic and businesslike.

Mr. Tsunejiro Iwasaki

He is Managing Director of the Teikoku Marine and Fire Insurance Company. He graduated from the Tokyo Higher Commercial College, in 1897. Upon his graduation, he entered the service of the insurance corporation. His business talent was soon appreciated and he was promoted to many important positions in the firm. It was not long before he was appointed Manager of the Business Department. A few years ago he was promoted to the post of Managing Director, which he still holds.

Mr. Kamesaburo Miyake

Mr. Kamesaburo Miyake, a native of Osaka, was first employed by the Teikoku Marine and Fire Insurance Company after graduating from the Tokyo Higher Commercial College. After serving the corporation as Manager of its Kobe and Osaka branch offices successively, he reached the present position. Not only is he from the same college as Mr Iwasaki, another Managing Director

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of the Teikoku Marine and Fire Insurance Company, but he is almost of the same age as Mr. Iwasaki, which binds them in intimate relationship.

Mr. Soji Nakajima

Mr. Soji Nakajima is Managing Director of the Toyo Fire Insurance Company. He was born in 1866 in Okayama Prefecture. In 1890 he graduated from the Meiji Law College, the forerunner of the present Meiji University, and his earlier life was devoted to official service but he later entered business circles, being employed by the Toyo Fire Insurance Company. The present post he has achieved is the fruit of his assiduous devotion. He is noted as one of the elders of the Yasuda house.

Mr. Shotaro Aoki

Mr. Aoki is President of the Tokyo-Yokohama Electric Railway Company. He is from Tokyo and was born in the first year of Ansei (1854). In his early life he took an active part in politics, being known as one of the most influential proteges of Toru Hoshi, leader of political stalwarts of early Meiji days. Once he represented Tokyo Prefecture in the House of Representatives and was recognized as a powerful leader of the Jiyuto or Liberal Party. Later he retired from political life and entered business. Besides the presidency of the Tokyo-Yokohama Electric Railway Company, he is on the directorate of various important corporations.

Mr. Mitsugu Handa

Mr. Handa is Managing Director of the Tokyo-Yokohama Electric Railway Company. He completed the course of electrical engineering in the College of Technology of the Tokyo Imperial University in 1904, when he entered the service of the Odawara Electric Railway Company in which he soon reached the managing directorship. Later he transferred himself to the present firm and is an able lieutenant of President Aoki.

Mr. Suzuma Suzuki

Mr. Suzuki is Managing Director of the Teikoku Hemp Manufacturing Company. He is a native of Yamagata Prefecture and was born in 1870. In his youth he came to the capital, having high ambitions, and entered the Tokyo Higher Technological College. In 1893 he graduated from the Engineering Department of the college and pursued his studies in the post-graduate course, especially in spinning engineering. On the completion of his studies he was employed by the Hokkaido Hemp Manufacturing Company, and when the concern was merged with the Teikoku Hemp Manufacturing Company he was made chief engineer of the latter firm, in which he reached the present post from the office of director. He went abroad for the study of hemp manufacturing, and is regarded as an authority on the industry in Japan.

Mr. Shozo Takano

He is Managing Director of the Teikoku Hemp Manufacturing Company. Graduating from the Tokyo Higher Commercial College in 1895, he entered the Mitsui Bussan Kaisha, in which firm he became Manager of the Kyoto branch office. It was not long, however, before

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he was noticed by Yasuda. Now he enjoys a high reputation in the Yasuda house as one of its ablest men.

Mr. Hajime Maeda

Mr. Maeda is Director of the Yasuda Trading Company. Originally he was of a Harada family, and later was adopted into the Maeda. He was born in 1872. After completing his studies in the Law College of the Tokyo Imperial University, he was engaged by the Yasuda Bank, his first office being that of translator-correspondent. On the initiation of the nail manufacturing industry by the Yasuda Trading Company he was transferred to that corporation in which he was made head office manager. Later promotion placed him in the present post.



Floods from the River Arakawa, on the outskirts of Tokyo, caused by the unusual heavy rains this summer.

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Tsukioka Yoshitoshi and His Time

(2)

By Kazuma Oda

Yoshitoshi's Pictures of Women

COMING after Kitagawa Utamaro, who completed the painting of women, a number of painters, including Toyokuni the First, Kunisada, Eisen and Kuniyoshi have been classed lower than Utamaro by the critics of *ukiyoye*, treating their pictures as poor products of the period of decadence. Even the famous Fenellosa followed this in criticizing these *ukiyoye*. This is a way of treating *ukiyoye* from the viewpoint of the development of wood engraving. According to it, the production of *ukiyoye* may be concluded to have reached the highest point at the end of the eighteenth century, and if so, it would be unworthy to study it any more, as it would be neither interesting nor amusing to speak of *ukiyoye* after that period.

Why have all these critics of *ukiyoye* hitherto treated this question simply from the viewpoint of wood engraving? In my opinion, they have mostly looked at the matter objectively, discussing it in a way which even non-professional persons can easily understand. A comparison of Utamaro's pictures with Eisen's, for instance, impresses one with the idea that the former is noble and the latter mean. Undoubtedly from this idea, Utamaro's pictures have been ranked as products of divine genius. To-day, however, this way of appreciation and study has become out of date. It is urgent to re-study the matter from the truly artistic viewpoint of pictures rather than with an amateurish idea, for which the old idea of divinity must be thrown out. It is now a time when any new study cannot be pursued with effect, unless one goes straight to the *ukiyoye* themselves, putting the wood engraving out of consideration.

Utamaro and Eisen were not contemporaries, but the difference in their times does not matter for the substantial study of their products.

From the viewpoint of wood engraving, Utamaro's works are splendid and Eisen's works are poor, but when wood engraving is put out of consideration, both rank equally. When both are placed in the same rank, fair criticism may be passed on them. The same may be said of Yoshitoshi's engraved pictures, which compared with Utamaro's have a wider difference than between Utamaro's and Eisen's. In order to make a fair comparison between the true value of their pictures, Utamaro must be first asked to descend from the higher position held in the history of development of wood engraving, and to place himself in the same position with Yoshitoshi, so that we can rightly look on their art simply as painters of female figures, especially from the standpoint of female study. Utamaro being the pioneer of such painting, it may be right to at first consider him. But I have already spoken of him in a previous article, and as it is useless to repeat it, let me consider at once Yoshitoshi's pictures of women.

Speaking of Yoshitoshi's pictures, not

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only the wood engraving but the colouring will be left out of consideration, and they will be viewed, as a matter of course, as drawings. Some people may think it advantageous for Yoshitoshi and disadvantageous for Utamaro to leave the colouring out of consideration. Practically, however, there are no such advantages or disadvanges between the two, who are similar in it, for there will be only the lines left of Yoshitoshi's pictures of women, when the wood engraving and colouring are left out of consideration.

When the two artists' works are compared plainly, we can see in them indisputably a difference in the thought of the times reflected by each. This question may be left for consideration in a subsequent article, and I must speak at first of a difference in depiction between the two. I have remarked the countenances of Utamaro's women as being of the same type. A similar thing may be said of Yoshitoshi's women, who also have the same type of features. The latter's eyes and mouths are drawn rather in a realistic way; yet Yoshitoshi followed in most of his drawings an idealistic tendency which is hereditary of *ukiyoye*. The clothes, in imitation of the method of the Hokusai school, are drawn in a hard line, which takes from the softness of the whole picture. His women possess features which give an impression much different from that from Utamaro's and do not convey the idea of glorification of sensual pleasures.

Yoshitoshi's women are not simply sensuous, but their lines have flashes of keen intellect. This may be because Yoshitoshi was not able to know the secrets of women. Anyhow, he cannot be compared successfully with Utamaro in this direction. Yoshitoshi's somewhat realistic way of drawing did not produce such good results, but gives simply an impression of stiffness. He could not help to be defeated in his contest in lining with Utamaro, who was a magician of lining. Utamaro was supported by a peculiar tendency of his times, but Yoshitoshi stood alone without any such support, which was his weakness first of all.

Utamaro's women made love their highest principle and sensual pleasures everything, telling nothing but of love affairs. But Yoshitoshi's women have an aspiration, and being controlled by the thought of civilization, possess the healthy idea of despising the instinctive life. I do not know how Yoshitoshi understood the object of the book of *ukiyoye*, but as Asai Kyoi writes in his Ukiyo-monogatari, his attitude was rather in contrast to the popular thought that the best worldly pleasures are love and wine. Probably on this account, his pictures of women are destitute of the fascination of lines. It is a personal question of loss or gain. But for the *ukiyoye* painter, the praising of sensual pleasures and the admiration of women ought to underlie the principle of his art, and no women drawn without this idea can live.

I do not know how Yoshitoshi thought of this. But he tried to keep aloof from the terrible fascination of the female sex and to take to the path of enhancement and civilization. This was his first error. But this we cannot speak of positively as his personal fault, for his times restricted him, while Utamaro's times supported him. Yoshitoshi's women, awakened from their long life of sensual pleasures,

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took steps upwards, and reading the Book of Spelling, came to book learning, as an effect from a change in the times. This was the end of the *ukiyoye* spirit, which was just what Mizuno Echizen-no-kami, an idealist in the Tempo era, had long desired. Yoshitoshi's women cannot match Utamaro's women, when both are considered from the sensual viewpoint. Utamaro, after refinement upon refinement, stood in a very high position in the painting of women of the *ukiyoye* type, but Yoshitoshi was brought up quite in different circumstances, with his style adopted partly from the Kuniyoshi school and partly from the Hokusai school, although his expression has something new. Utamaro's women were brought up, so to speak, in gay quarters and have thorough knowledge of the complications of love affairs, learned from their childhood, but Yoshitoshi's women, although prostitutes, seem to hold the will to quit at any chance and to go abroad for study, if possible. One possessed of healthy thought has no effeminacy. Yoshitoshi's lines lack charm, for he was a child of the times, when no one could live in idleness and simply in love with women.

Yoshitoshi and His Times

Yoshitoshi was born in March 10th year of Tenpo (1839) and died in the 25th year of Meiji (1892). He studied *ukiyoye* under Kuniyoshi. When half of his life as a painter had passed, the Restoration came, and the Meiji era opened, when Western civilization entered Japan with such force that the Tokugawa regime was completely destroyed and the special features of civilization, that had been built up in a long period of years, were abandoned at once. Popular thought was suddenly changed, on which the life of profligacy and pleasure vanished like a withered leaf, and vigorous spirit and fresh hope glittered in the morning sun. Things in these times seem to have been more changed than in the Keicho era, when the great Tokugawa Iyeyasu became Shogun. At the same time, literature and fine art retrogressed to the time of *Kana-zoshi*, and the moderatists went out of existence.

When the Meiji era had advanced to its tenth or fifteenth year, the people began to be inclined somewhat towards the old pleasures. Still the thought of "love and wine" was about, and a desire for material progress and development was stronger than anything else.

The government and people devoted their energies to introducing modern foreign civilization, and dissipation was regarded as a fad among a section of the people and lost the fascination, with which it had controlled the life of the nation. Liberalism was popularly discussed, and even women joined willingly in the learning of English. The time soon arrived, when those of up-to-date information, fresh from abroad, were adored by society.

The Tokugawa Government issued a ban in the 1st year of Bunka (1804), making Utamaro an offender. In the Meiji era, healthy thought treated Yoshitoshi with contempt. With his women reading the spelling book, the end of *ukiyoye* was come! I said that *ukiyoye* is a reflection of the age. Yoshitoshi's paintings well reflect the popular thought prevailing early in the Meiji era. Utamaro's masterpieces, which were warmly received

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Yoshitoshi and His Times

Tsukioka Yoshitoshi was born in March 1839 at Edo, the son of Tsukioka Tamenosuke (1809–1839) and died in the 25th year of Meiji (1892). He started his career as a pupil of Utagawa Kuniyoshi. When Kuniyoshi died in 1861, Yoshitoshi had passed the stage of apprenticeship, and the Meiji era opened with a picture by him. Western civilization crept into Japan very rapidly, so that the Tokugawa regime was completely destroyed and the old social features of civilization, that had been built up in a long period of years,

by the people in the K[illegible] era, were composed of [illegible] to foreign [illegible]. I do not know whether this was the original position of Utamaro in an [illegible] of the era of disruption. Anyhow, [illegible] the evidence [illegible] or his [illegible] a [illegible] in the Meiji era, as a matter of fact.

Utamaro's and Sharaku's exotic taste was simply an imitation of the [illegible] that existed at the period, and [illegible] of course. In the Meiji era, however, [illegible] authorities adopted [illegible] and [illegible] of foreign culture as [illegible] when foreign painting in Japan passed [illegible] the back of the decorative [illegible] of [illegible]. [illegible] times, it lost its [illegible] and was hardened. It [illegible] now and that Utamaro was [illegible] adopted. As long as Ando could [illegible] so popular in the early part of the Meiji era was books [illegible] of foreign origin, such as the Arabian Nights, the [illegible] and the Arabian [illegible]. Shinson's love stories [illegible] in the Meiji era, which [illegible] of these stories [illegible] Japanese [illegible] are [illegible]. Such is a common thing [illegible] in any new age.

The [illegible] were adopted simply as novelty with [illegible] and purple as the base. They looked like going back to the early days of Meiji on account of their clear impressions. By this time, as the beauty of wood engraving shown, it became decidedly the engravers having their own way, which attitude reminds one of the primitive age of Kamei. In these conditions, Utamaro's expulsion was natural, for, if he were left in the country until the appearance of the Asai Ryoi of Meiji era, would have had no occasion to enter the stage. So Utamaro's paintings were [illegible] Japan's [illegible]. The age [illegible] to K[illegible] genius.

The [illegible] of Utamaro [illegible] by [illegible]'s women are [illegible] [illegible], for he [illegible] as to [illegible] [illegible] [illegible] the K[illegible] era, and it is to [illegible] that the genre was [illegible] adopted by the early [illegible] of ordinance.

Utamaro's work [illegible] to [illegible] the social aspects, in which he [illegible] [illegible] way behind Utamaro. Kiyonaga, however, Toyokuni's work was, for the same reason [illegible] [illegible] the same time, we [illegible] with a distinction how such fine female figures could be produced in an epicurean artist like Yoshiwara in the K[illegible] era. The world was only [illegible] [illegible] was only because of Meiji being [illegible] its beginning, and a Yoshiwara [illegible] the present era, he could [illegible] have developed such a [illegible] as [illegible] his productions.

[illegible] the [illegible] [illegible] was still room for [illegible] Rokunosuke [illegible] [illegible] for its revival.

Sugawara's [illegible] occurred, and the thought of the [illegible] produced miscarriage. It was [illegible] ten years before the Japan Russia War, and in the meantime, there were [illegible] worthy prints compared with, which is a proof that under [illegible] had room to appear.

Anyhow, Yoshishi enjoyed the distinction of being the last welfare painter, representing the painters of female figures in the Meiji era and [illegible]

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by the people in the Kansei era, were disposed of for mere songs to foreign lands. I do not know whether this was the spiritual expulsion of Utamaro as an offender of the era of dissipation. Anyhow, the fascinating power of his lines was of no avail in the Meiji era, as a matter of fact.

Toyoharu's and Kokan's exotic taste was simply an manifestation of the decadent spirit of the people, who were fond of oddities. In the Meiji era, however, the educational authorities adopted Togai's methods of foreign painting, by which foreign painting in Japan passed from the hands of the decadents into those of educationists. With this, it lost its fascinating power and was hardened. It was only natural that Utamaro was expelled abroad. As most *Kana-zoshi* contained war stories so popular reading in the early part of the Meiji era was books of foreign origin, such as the *Keikoku-bidan*, the *Seiyo-dochu-hizakurige* and the *Tsuki-sekai-isshu*. Shinsen's love stories quite disappeared in the Meiji era, when instead of them some brave stories of the *Kana-zoshi* were brought out. Such is a common thing to be seen in any new age.

The prints were coloured simply and clearly with crimson and purple as the base. They looked like going back to the early days of *ukiyoye* on account of their clear impression. By this time, as the history of wood engraving shows, it became disorderly, the engravers having their own way, which attitude reminds one of the primitive age of Kanyei. In these conditions, Utamaro's expulsion was natural, for, if he were left in the country, until the appearance of the Asai Ryoi of Meiji, Seikaku would have had no occasion to enter the stage. So Utamaro's paintings were sold for trifles. The age faithfully took its natural course.

The loss of suggestive power by Yoshitoshi's women seems to have been reasonable, for his times were thoroughly different in social aspects from the Kansei era, and it is no wonder that the gentle sex was favourably affected by the spirit of civilization.

Yoshitoshi's works reflect so much the social aspects, in which he is not in any way behind Utamaro. Regrettably, however, Yoshitoshi's works want, for the same reason, something as art. At the same time, we may regard with admiration how such fine female figures could be produced by an apathetic artist like Yoshitoshi in the time, when the world was only being materialized. It was only because of Meiji being still in its beginning, and if Yoshitoshi were in the present era, he could perhaps not have developed such a tender feeling in his products.

Before the Japan-China War, there was still room for hedonism, and in the Rokumei-kwan period, attempts were made for its revival.

Soon afterwards, however, the war occurred, and the thought of the times produced militarism. It was followed ten years later by the Japan-Russia War, and in the meantime, there were no noteworthy prints coming out, which is a proof that under militarism no such thing had room to appear.

Anyhow, Yoshitoshi enjoyed the distinction of being the last *ukiyoye* painter, representing the painters of female figures in the Meiji era and ranking seemingly

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with Utamaro, to whom he was not so inferior in comparison. Really, he might have been greater than Utamaro. But the times were against him. The most responsibility lies perhaps with the times. Yet people usually criticise painters simply from their works left behind and do not consider necessarily the current thought existing in their times, which vanishes like smoke. For this reason, Yoshitoshi was unfortunate and Utamaro fortunate. When the preconceived idea is thrown off and all things are criticised equally and without discrimination, results never dreamed of by the painters themselves would perhaps be produced, and they would then appear before the critics in their natural and true figures.

The prints being a product of art, which has particularly close bearing upon the times, they distinctly give a reflection of the times. At the same time, such reflection is liable, in not a few cases, to be overlooked. These of the Meiji era have been apt to be treated historically by their critics on account of their principal crimson and purple colouring, and not as fine art products. This is because of the critics being controlled by their preconceived idea and not having studied them thoroughly and minutely.



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Fortune's Wheel

A Novel

(3)

By Anne K. ...

[illegible] of the [illegible]

[illegible] Jan. [illegible] a [illegible] [illegible] Oct. [illegible], a [illegible] [illegible] Kilmain. [illegible] [illegible] [illegible] [illegible] by an [illegible] [illegible] [illegible] [illegible]

Fortune's Wheel

A Novel

(3)

By Santo Kyoden

(SYNOPSIS of the story in the preceding issues: In the reign of the Emperor Gokomatsu, there lived in a village in Shiga, Omi Province, a smith called Kitsunai. One day his daughter and only child, Koyuki, was carried off by an eagle. Nine years passed. A wealthy landlord, Hyoye Aboshi, living on the bank of the Kuma River in the province of Higo, Kyushu, who has a son called Kyojiro, was visited one day by an itinerant Buddhist priest, who told him of great floods to occur there, and gave him very suggestive Buddhist verses. Trusting the priest, Hyoye made preparations against the calamity, amidst the villagers' sneers. The priest's prediction turned out true, for there was an inundation, drowning all the villagers, except Hyoye and his family, who safely escaped on a boat previously built against it.)

3. Hyoye Saves Human Life Forgetful of the Priest's Caution

The village people meeting the disaster of the flood lost parents and children, to say nothing of all their household effects. The whole village was soon under water.

One piteous scene was that of a young wife holding her child to her bosom and grasping a branch of a tree, which was visible only a little above the water. Many snakes, drifting, swam to the tree and crawled about the breast of the women, who, removing them with one hand, while protecting her baby, groaned painfully.

Her husband, who had got out onto the roof of his house by breaking through the shingles from the inside, climbed up to the ridge. He saw his wife yonder on the verge of being carried way by the water, but she was too distant for him to go and rescue her; and he called out to her, at the top of his voice: "Try to hang on to the branch!" No sooner had he shouted this than a big wave came, and in a moment woman and tree were no longer visible above the water. What must have been the husband's feelings! Suddenly in his grief he jumped into the water and disappeared.

Such tragic incidents were repeated here and there.

In the meantime, Hyoye Aboshi and his family escaping by their boat, were swept away some distance, after which they came to a place, where the current was a little slow. The cliff near there had crumbled, and a monkey holding a young one in her arms was adrift. Hyoye had a bamboo pole stretched out from the ship into the water by a servant. The monkey held on to it and was rescued. He gave it food and then set it free, putting it on the cliff. It looked very happy and ran away joyfully, carrying her child on her back.

When the boat had proceeded some distance, he saw a willow tree uprooted and adrift. He found in it the nest of a

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crow, containing a number of young crows, whose feathers were so wet that they could not fly. Hyoye taking pity on them, had them taken into the boat by a servant. He fed them and then set them free, when their feathers had been dried.

In the meantime, a young man came floating towards the boat. He was holding on to a citron tree, and being scratched severely by its thorns, was stained with blood. Looking up at the boat, he called for help. Without a moment's hesitation Hyoye ordered the servant to save him, but his wife interrupted, saying: "Have you forgotten the priest's verses, warning you not to care for men?"

"I have rescued animals and birds. How can I leave a human being to his fate?" he replied. "It can not be wrong to save his life, although it is not quite in obedience to the priest's caution. Don't say anything about it!"

The young man was rescued. He removed his dripping clothes and put on clothing given him by his rescuer.

The flood carried off all things on the land, which was transformed into a river bed, leaving only Hyoye's house standing just as it had been, although it was submerged and damaged in several places. Seeing it, he was overjoyed, and having it repaired hurriedly by carpenters, he lived in it with his family as before.

About 5,000 people died in the disaster, and only a few survived. The village people had done wrong and received divine punishment. Another thing left intact was the stone stupa at the village end. The people wondered at it, and since then, it received their veneration more than before. It had been set up by a virtuous nun, Shari-ni, in Yatsushiro in that province.

"I don't know who you are," Hyoye said to the young man whom he had rescued. "You are perhaps from the western village, aren't you? Tell me the truth, as I'll let you go back to your house."

"I am Inutaro, son of Mataroku, the hunter, living at the end of the western village," he replied. "My parents were drowned before my eyes, and as my house was carried away, I am homeless."

Hyoye pitied the youth. He sent a man to the western village to see what had become of his house. The man came back and told him that there had been no trace of it.

Asked his age, Inutaro replied that he was 19 years old. Hyoye made up his mind to employ him. "How can I ask you to leave, when you are a helpless orphan?" he said to Inutaro. "If you will serve me faithfully, I'll take an interest in you."

"Very well, sir!" he replied.

He thus came to be employed in the house as a servant.

Hyoye learned later of a hermit with boyish features and white hair, residing in the heart of Shosha Mountain in the province of Banshu. He often went from one peak to another. As he walked he rang a golden bell. Sometimes he was seen by firewood gatherers. He would speak rightly of the fate of men and predict miraculously their future fortune or misfortune. Many people ascended the mountain to see him. They did not know his name, and called him Kinrei-dozen (Golden Bell Hermit). He was the Buddhist priest who had foretold the

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[illegible] signifying a number of young [illegible] were to wet that [illegible] could not fly. [illegible] [illegible] had been taken into care by a [illegible]. He fed them and then set them [illegible], when their feather had been dried [illegible] the meantime, a young [illegible] [illegible] towards the boat. He was hid- [illegible] to a distance, and [illegible] [illegible]ly by its theory, was [illegible] with [illegible]. Looking up at the [illegible], he called [illegible] "Where is mamma's [illegible] [illegible] [illegible]

resolved to marry, never offered. He knew it would upset and distress his mother.

The next year was a sad one, for the Navy Yard came down. The Hope Hospital Interne, the new servant, Marie, [illegible]

"I have a letter for the physician," [illegible] to Dr. Hall. "I have had for many years a vow made before Heaven to make one of my sons a priest, but unfortunately I have no child but Stephen, and it has never been a priest. I had hoped to see my brother's family, and it will be very disappointing [illegible] to him if I do not take back [illegible] with me. I do not like to [illegible] and I will be very much [illegible] you will become [illegible] I do not take [illegible] to his family, [illegible] interested [illegible] and [illegible] [illegible] [illegible]

disaster by water, they believed. The news spread quickly and survived on men's lips for a long time.

The bad year passed soon, and the New Year came round. One day Hyoye called Inutaro, the new servant, before him, and told him:

"When a child joins the priesthood, one's nine generations will go to Heaven, according to Buddhist teaching. I have had for many years a vow made before Buddha to make one of my sons a priest, but unfortunately, I have no child but Kyojiro, and if he is made a priest, I shall have none to inherit my family, and it will become extinct, making me undutiful to my ancestors. I wish I had another son. But I am now about seventy years old and cannot hope to have any. This is a regrettable thing for all my life. You came to serve me unexpectedly, and I shall be very happy, if you will become a priest. Your father took in his lifetime innumerable lives of animals and birds, as a hunter, and committed more sins than an ordinary person. Moreover, he met with an untimely death. I can imagine how this is putting him to torture in the other world. If you enter the priesthood, nothing would be better for the repose of your parents' souls. Not only that, but it will make your life happier than if you are employed by me, for you will be made, some time, the head priest of a temple. So it will not only serve to meet my long cherished desire but will benefit yourself."

Inutaro, listening to the master's kind talk, gave ready assent. Hyoye was much rejoiced.

"Your quick determination to become a priest is a proof of how close a tie you have to Buddha. Indeed it is very good," he said.

He at once sent one of his servants to the town, where he obtained for Inutaro a proper robe. When he took him to the Nenge Temple at Ide in the district of Yatsushiro, in which he shaved his head on a lucky day and was given the Buddhist name Genkai by the head priest, who kept him in the temple, giving him lessons in Buddhism. He was then twenty years old.

It cost heavily for one to enter the priesthood, and Hyoye gladly defrayed all these expenses for Inutaro, to whom he also gave regularly pocket money and clothes. He was a great benefactor to Inutaro.

Hyoye's father was called Rokuro Mochizuki, who was a brave warrior serving Lord Yoshiharu Wakiya. In March, in the first year of Oan, the lord lost the day in the battle of Numata in the province of Kozuke, and he left it for the province of Dewa. In this conflict Mochizuki fought gallantly and killed many of the enemy, after which he fell gloriously in battle. Hyoye was then only five years old, and having lost soon afterwards his mother, he was made an orphan. Fortunately, he was helped by a charitable person, who brought him up.

He entered civil life and took abode at his present home, where he became a farmer, calling himself Hyoye Aboshi. Gradually he amassed wealth. He always held masses for the repose of his parents' souls, and made it his habit to help others, not forgetting that he himself had been brought up by a benevolent person.

He thought that in these troublous

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times men of valour and intelligence could raise themselves from a humble position to castle lords. His family had enjoyed the distinction of valour and heroism generation after generation. He, therefore, had the earnest desire to have his son go out into the world as a subject of a good lord, so that he could raise his family name to its former high position, although he himself had to be content with his present lot as a commoner. For this, he sent his son to school in Kumamoto, where he studied military arts and literature. But there were no good tutors to whose care he could long entrust his son. So he wished to send him son to Kyoto, the capital, for study. But the son had been too young to send alone such a long way off.

At last, the son became 17 years old. So the father hurried to realize his desire. He told his idea to his wife and son, who approved it. Then, the son shaved off his forelock as everybody did in feudal days when attaining the fitting age. After that, the family held a feast, celebrating his happy departure on a lucky day.

Before his departure Hyoye took the son to the family shrine and brought before him a sword and said:

"This is a treasured sword of my family, Tsubokiri by name, which was handed down as a heirloom from father to son. My father wore this in battle, and at his death he gave it to me. I'll give it to you, and you may take it with you. Prosecute your studies diligently; never neglect study."

"Your instructions will be engraved on my memory, father," the son replied as he received respectfully the sword. "Don't be concerned about me in the least. But be most careful about your health and keep strong."

Both father and son were moved to tears in spite of themselves. Alas! it was the last time each should ever see the other in this world.

Kyojiro, attended by a servant, left his native place for Kyoto, and travelling hurriedly, soon reached there and took lodgings.

He looked for good tutors, and soon discovered one called Hyogonosuke Narame, a master of military arts, and Koreharu Kwamme, a noted scholar, who was staying then in the city before going to the province of Suo. Under these able teachers, he prosecuted his studies.

Inutaro, or Genkai as he was now called, in the Nenge Temple, served faithfully his head priest for half a year, but then became idle. Moreover, he kept bad company and misbehaved himself, as he was naturally ill-natured. As he had followed the profession of a hunter from his childhood, he was a good archer and could handle a spear, besides which he could run up steep places quickly, and being very strong and daring, took alive fierce animals. He was very big and was feared even by his bad companions.

The head priest often gave him warnings, but far from listening to him, his evil deeds increased. At last the abbot became disgusted with him and resolved to send him back to Aboshi. This he quickly perceived and stole out of the temple one night and disappeared. Hearing of this, Hyoye deeply regretted the mistake of his life in making this good-for-nothing a priest without knowing that he was so ill natured. This youth was

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with the temple only two years.

Three years passed since Kyojiro came to Kyoto, and he became 20 years old. In the meantime, he gave all his energies to studies, and being sagacious, he rapidly advanced. There were few classmates to match him in military arts and other learning.

One day in June, wishing to see a religious service on Kurama Mountain, he left his lodging early one morning. After seeing it, he was enjoying the mountain scenery, when suddenly the sky grew black and a thunder shower came down. There was a small shrine by the roadside, and he took a shelter in it.

Soon a young lady ran into the shrine, screening her face with her sleeve and gathering up her skirts; and frightened by flashes of lightning and peals of thunder, she trembled and fell down before Kyojiro, and forgetting herself, she held on to his knee. Her two maids came running in after her and entering the shrine, sat beside her.

After a while, the thunder storm ceased and the sky cleared again. The lady came to herself and looking up casually at the youth, she blushed with shame and moved away in confusion from where he sat shamefacedly, she hiding her blushing face with her long sleeve. How beautiful her figure was! She was about 16 years old and was indeed lovely. She wore a thin silk dress like a cicada wing, and the perfume from it was indescribably sweet.

Kyojiro was much struck by her beauty. He thought she was an angel from heaven, and was captivated by her charm. She cast a sidelong glance at Kyojiro and was enraptured by his good looks, too, wondering how there could be such a handsome man in the world.

Kyojiro was a country man, but during his long sojourn in Kyoto, he had become refined in style and manners after the fashion of the citizens. Being naturally very handsome, his elegant dress set off his figure to advantage.

For a while both, feeling awkward, were silent, after which Kyojiro said to her:

"Excuse me, but you belong to a noble family, I believe. You were much troubled by the thunder no doubt. Do you feel well now?"

The lady smiled delightedly at these kind words.

"Thank you, I feel quite well now!" she replied bashfully. "As I was with you, I felt secure, but being much frightened at first, I forgot myself and fear I was rude to you. Please pardon me."

"Indeed not," he said. "Can you not take a rest, trusting me, as karma relations may have brought us together"

His heart overflowed with tender feeling towards her. Yet he did not dare to ask her who she was and where she lived.

The two maids thanked him and looked towards the direction from which they had come, seeming to expect some one.

There came at last an old samurai, presumably the attendant of the lady, followed by a palanquin. Hurrying up to the lady, he bent down before her and said:

"While I was seeking a suitable shelter from the rain, you went away somewhere, and I have been looking everywhere for you. As you dislike the

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thunder, I have been very much concerned about you. Do you not feel ill?"

One of the maids, pointing to Kyojiro, replied: "She took shelter here, relying upon this gentleman, and did not have a recurrence of her chronic trouble, despite the thunder, as she felt secure owing to his presence."

Hearing this, the old samurai cordially thanked Kyojiro. Then he had the palanquin brought close to the lady.

"Let us hurry back, as it is getting dark," he said.

Lingeringly she looked at Kyojiro, apparently disinclined to part with him. But she was hurried by the maids, who helped her into the palanquin.

Kyojiro gazed sadly after the palanquin until it was out of sight, after which he stood, vacantly, spellbound. Drawing a long breath, be turned aside, when he noticed a folding fan lying on the ground.

"This was left behind by the lady. It is too late to run after the palanquin and hand it to her," he said to himself.

He opened the fan and found on its light purple paper an old ode written in a good hand. It read:

Shinano naru
Aisome-gawa no
Hatani koso
Suguse musubi no
Kami wa mashimasu."

(On the Aisome River in the province of Shinano is there a god connecting us in the past world?)

He held it lovingly and put it in his bosom as a souvenir of their meeting.

Looking round, he found all the trees and grass coming to life again after the rain, and a rainbow stretched from west to east. He felt refreshed with a cool breeze blowing in his face.

The evening bell of a temple announced that the day was drawing to a close.



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KOKU-HON:

The National Foundation Spirit of Japan

By Sir Ian Hamilton

II.

It is a curious instinct of human beings to fall to worshipping their deities at the moment of the might of nature in great catastrophes. This was shown at the time of the great earthquake of 1923, in much the same way as it was shown in all periods of history since the creation.

It was deemed to be divine punishment for human sin, and the weakness of modern science, when pitted against the forces of nature, was revealed once more. Other ancients, who sought safety in the caverns of the hills of Asia with the hundreds or thousands of years of the Ice Age sweeping the rest of the earth clear of human beings, are supposed to have escaped from these types of earthly ladies, despite which they preserved their divine lives. Such devastations reveal the divine power of creation, a constant process in all creatures.

Our leading conception, transmitted from our original ancestors, was formed from the inspiration of nature, and is called, in the classical Japanese "Kami-nagara-no-michi," which means "according with the divinities in the way of nature."

Shintoism, thus originating in the tradition of the creation, came down through the ages to our first Imperial ancestor, Izanagi-no-mikoto, who has transmitted to us its forms of purification that we may accompany the divine beings.

Therefore, the principles of Shinto are supreme over all other religions or benevolent government, to save us from the corruption of morals of modern times.

Still to does not carry too far, but goes beyond the sphere of the forces, surpassing religions or ethics that must naturally from their nature, to the principles of the national foundation, which is far beyond the spirit of narrow views based on later conceptions contravening the true instinct of the original love given by the divinities.

At this point I should like to offer explanations of some words in the Japanese language, which is considered the spirit of divine Japan anciently being called the country directed by the spirit of long ago "Kuni-no-kokoro-no-sakura-hana".

Since the national foundation by Amaterasu-o-Mikami the Imperial line has been preserved from the ravages of revolution, and the country has been saved from foreign invasion, facts read, making Japan unique in the world, never invaded down the centuries since the Saxon be or Roger's Office, until the Imperial diary was recorded in the oral Japanese phonetic syllabary or "Kotoan" letters, which spread to and still remain in Korea, and which in Japan, until quite recent times, were kept in the Shinto archives as ancient relics. It was considered in ancient times that every word uttered

KOKU-HON:
The National Foundation Spirit of Japan

By Sei-Ichi Yamashita

II.

IT is a natural characteristic of human beings to fall to worshipping their deities at manifestations of the might of nature in great cataclysms. This was shown at the time of the great earthquake of 1923, in itself a trifle compared with the periodic upheavals of nature since the creation.

It was thought to be divine punishment for human sin, and the weakness of modern science, when pitted against the forces of nature, was realized once more.

Our ancestors, who sought safety in the eastern fringe of Asia while the hundreds of thousands of years of the ice age swept the rest of the earth clear of human beings, are supposed to have suffered from the ravages of earthquakes, despite which they preserved themselves. Such devastations reveal the divine power of creation, in constant process in all creatures.

Our leading conception, transmitted from our original ancestors, was derived from the inspiration of nature, and is called Shinto, in classical Japanese "Kaminagara-no-michi," which means "accompanying the divinities in the way of nature."

Shintoism, thus originating in the tradition of the creation, came down through the ages to our first Imperial ancestor, Izanagi-no-mikoto, who has transmitted to us its forms of purification that we may accompany the divine beings.

Therefore, the principles of Shinto are supreme over all other religions of later development, to save us from the corruption of morals of modern times.

Shinto does not only control us, but goes beyond the sphere of all creatures, surpassing religions or ethics that must submit, from their nature, to the principles of the national foundation, which is far beyond the spirit of naturalism based on later conceptions controverting the true instinct of the original idea given by the divinities.

At this point I should like to offer explanations of some words in the Japanese language, which is considered the spirit of deities, Japan anciently being called the country blessed by the spirit in language "Koto-dama no sakiau kuni").

Since the national foundation by Amaterasu-Sume-O-Mikami the Imperial line has been preserved from the ravages of revolution, and the country has been saved from foreign invasion, facts that, making Japan unique in the world, were handed down the centuries through the Katari-be or Reciter's Office, until the Imperial diary was recorded in the original Japanese phonetic syllabary or "hifumi" letters, which spread to and still remain in Korea, and which in Japan, until quite recent times, were kept in the Shinto archives as ancient relics. It was conceived in ancient times that every word uttered

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should be, in essence, a prayer to the deities.

Sume—means—Ruling over the Universe.

Sume-ro-gi—means—Ruling over the Universe Emperors as Deities, that is, Ancestral Emperors.

Sume-ra-Mikoto—means—The Divine Edict Inspirer Ruling over the Universe, that is, the present Emperor.

Mikoto—means—Divine Edict Inspirer (mi: high or fine, koto: speech or words).

Sume-Guni or Sume-Kuni—means—The Universe Ruling State

O-Mi-Kami—means—The Great High Deity.

Ama-terasu—means—Enlightening the Heavens.

Amaterasu-Sume-O-Mikami—means—The Heaven Enlightening Universe Ruling Great High Deity.

"Sume," of course, means ruling with the divine edict of the Imperial ancestor regarding the theories of creation, but not with artificial power. "Sume-ra-Mikoto" (the Emperor) defines the scope of the Emperor's function within the divine edict. There is no word in Japan for "fighting" except "tatakai" (from "tataki-ai," or hitting mutually), which is applicable only to parties on an equality, but not between ruler and others. But there are two words, "koto-muku" and "yawasu," which are ordinarily translated into English as "to subjugate": but they have fundamentally different meanings, the former being "to overcome in argument" and the latter "to soften to harmony."

From an ancient name of Japan, "Kuwashi-hoko Chitaru no Kuni," (kuwashi-hoko: exquisite sword, chitaru: blood-dropping) many scholars were inclined to think the origin of this name connoted a military country. That this was a mistake in etymological judgment was shown by my discovery that "Kuwashi-hoko" and "Chitaru" still remain as local names near Miyakonojo the site of the prehistoric capital of the Emperor Jimmu. Thus Japan did not have the name of a military state, and our Emperors were not to use force except with divine aid, after proper argument, for the maintenance of universal order.

Now, proving that Japan was a part of the east coast of Asia during the period from the closing of the Cretaceous Period to the end of the Tertiary Period, I have discovered a relic, in the shape of the petrified heart and lungs of one of the elephantidae in the vicinity of the divine capital in south Kyushu.

And proving the original development of the human race in the east coast of Asia, the only warm place in the world, free from the terrible disasters of the glacial and diluvial epochs, I also have discovered a complete type of pottery in regular layers 15 feet deep of Pleistocene strata, in a high plane, in the ruins of the divine capital previously mentioned, evidently a relic of the dwellers who were saved from the disasters that overwhelmed all the earth except Japan.

Thus is it shown that the islands of Japan were a part of the east coast of Asia until the recovery from the glacial epoch, during which time all kinds of creatures and proto-human beings progressed, overcoming terrific obstacles. Only here was it that the ancestors of the

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Sword be, in essence, a prayer to the Deities.

Shime—means—Ruling over the Universe.

Shime-no-Ō—means—Ruling over the Universe.

Ō—is one Emperors as Deities, that is, Ancestral Emperors.

Shime-ra Nikoto—means—The Distinguished Emperor, that is, the present Emperor.

Shime—a term Divine Edict Imperial Court High or fine, Kotoni used of words.

Shime Gami or Shōmi-Kami means—The Universe—Ruling Deities.

Ō Nin-Kami—means—The Great High Deities.

Shime tenno—means—Enlightening the Heavens.

American Shime-O-Nikami—means—The Enlightening Ruling Great High Deity.

"Shime," of course, means ruling with Divine edicts of the Imperial ancestors ruling the theories of creation, but not with political power. "Shime-ra-Nikoto" the Emperor) denotes the scope of the Emperor's function within the divine edict. There is no word in Japan for "Ruling" except "tadaki" (from "tadaku" or binding mutually), which is applicable only to parties on an equality, not between ruler and others. But there are two words, "Koto-mubu" and "Yasa-u," which are ordinarily translated into English as "to subjugate"; but they have fundamentally different meanings, the former being "to overcome in argument" and the latter "to soften to harmony."

From an ancient name of Japan, "Kuwashi-hoko Chihara no Kuni," [illegible]

[illegible] Kimwazi-shoku-e [illegible] and, character [illegible] the [illegible] words were indicated to [illegible] the [illegible] same to a mute [illegible]. That this was a mistake [illegible] Japanese was shown by [illegible] "Kimi-shi-koto" a [illegible] "Koto" of [illegible] the [illegible] Emperor [illegible] the [illegible] Imperial [illegible] have the [illegible] a [illegible] and our [illegible] [illegible] [illegible]

human race could sustain life and labour on the long journey round their continent.

Every probability at the present day points to the conclusion that the Ainu are the descendants of the Stone Age people of Japan, and that they, the Japan Sea, marched southwards during the Diluvian Period, crossed the Tsugaru Strait, and occupied the northern portion of the country.

We find in the Japanese language and the customs of Japan, Korea and the continent were called "hell," or "Yomi," or "Yomotsu Hirasaka," as the western part of the Buddhist Hell in the depths of "hell," etc. In Japan Proper "Yomotsu" may therefore be traced as the "four quarters," in the sense of the cosmos countries. Another word which it was found that Koreans existed on the surface, like the four

human race could sustain life and follow out the long progression of their evoluion.

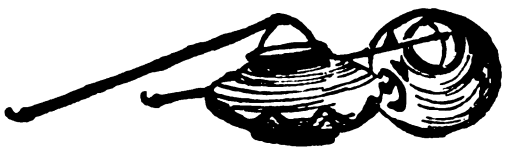
Later, probably at the beginning of the Holocene epoch, the hinterland of the Asiatic Coast dropped, creating the islands of Japan and the Japan Sea, much as they are today, the islands bearing the greatly developed human race, descendants of which gradually re-populated the continent through the Korean peninsula.

We find that in the most ancient records of Japan, Korea and the continent were called "hell," or "Yomi," or "Yomotsu," as the western part of their land had fallen into the depths of "hell,' i.e., the Japan Sea. "Yomotsu" may otherwise be read as the "four quarters," in the sense of over-sea countries. Afterwards when it was found that Korea existed on the surface, like the root of the separated islands, it began to be called "Ne" (root), or "Ne-no-Katasu-Kuni" (root peninsular country).

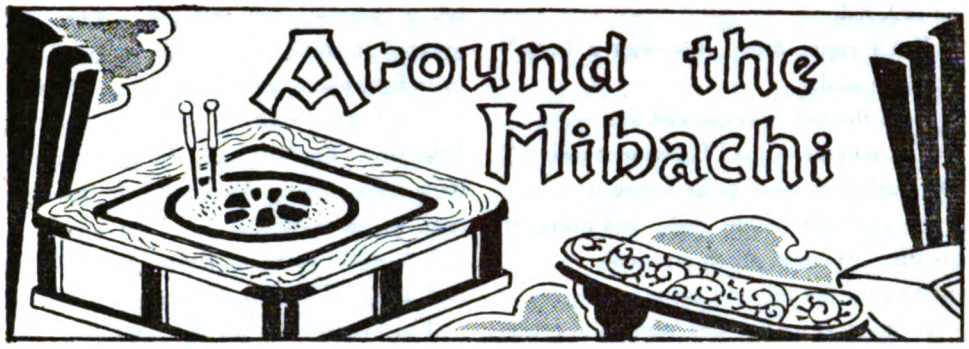
Through this Yomi, or Yomotsu, or Ne, our ancestor, Izanami-no-Mikoto, returned to the original continent, and Susano - O-no - Mikoto, Tsukiyomi - no Mikoto, and Sukuna Hikona-no-Mikoto, respectively, re-populated it, as history shows, under the inspiration of the sacred doctrine of the creational theories, especially the spirit of sacrificial cooperation, for the mutual support of human beings, and other creatures.

This spirit still remains in Japan, and is now known as "Yamato Damashii," undoubtedly the Koku-Hon of the national foundation spirit, provided not only for Japan throughout eternity, but also for the universe as a whole.

(To be continued)



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"Are You Mr. Globe-Fish?"

ONCE in feudal days there was a samurai called Donzayemon, serving a certain lord.

He was serious minded, and daily at the castle faithfully attended to his duties.

He was a good fencer and was much trusted by his lord and others.

One cold day in early spring he worked late in the castle, and when he left it, night had gathered.

"How cold it is to-day!" he muttered to himself as he was hurrying back home, shivering from the cold.

"It is just as cold as in the midst of winter," he again muttered.

Some one came towards him, drawing a cart. Donzayemon wondered who he was. When he approached the man, he found that the cart was lighted with a paper lantern and carried a flag, on which were written the characters "The Most Delicious Warm Globe-Fish Dishes in Japan."

As he read the characters, Donzayemon questioned to himself what was the fugu (globe-fish). He thought over it, but could not answer it, for the fugu had not been found since old times in the seas along the coast of his place, and he had never heard of fugu dishes.

"A strange fellow!" he thought. He drew nearer to the cart at a rapid pace. "Hello!" he called to the man.

At this, the man stopped. "Good evening, sir!" he said. "What can I serve you?"

"No, no, I want nothing to eat," Donzayemon replied. "I only just wish to know what is the fugu. Is it a bird or an animal or a vegetable?"

At this queer question, the man was surprised and looked intently at Donzayemon. Then he burst out laughing.

"The fugu is a fish, sir. You are joking," he answered.

"What? It is a fish? Is it nice?" Donzayemon again asked.

"Yes, it is very nice indeed. If you will take it, it will warm you on this cold evening. Please try it, Sir!" the man solicited.

"Does it really warm the eater?" Donzayemon asked.

"Surely," the man assued him.

Dozayemon felt so cold he could scarcely keep standing, so he decided to eat the fish.

"Well then, give me a dish of it."

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be ordered.

"All right, Sir. Just wait a little," he answered.

[illegible] was amazed at [illegible]

"[illegible] is [illegible]?"

[illegible] be trained it.

[illegible] and more, and more [illegible] he was warned.

[illegible] be [illegible] and [illegible] soon

As soon as [illegible] home and [illegible] he [illegible], he suddenly [illegible] down, [illegible]. Once [illegible] he was [illegible] from [illegible] the [illegible], with [illegible] very [illegible] sometimes [illegible].

If [illegible] and [illegible] were [illegible] and [illegible] called to [illegible], but he did not [illegible] [illegible].

"Ah! Father has been struck [illegible] from [illegible]" Daisaku, the eldest son, said.

"What [illegible]?" [illegible] shouted at the top of [illegible] voice.

"Aya", the lady [illegible] and [illegible] [illegible].

When he heard [illegible] from [illegible] father, Daisaku jumped to the conclusion that a samurai called Higa had assassinated him. He could not keep still. He suspected the man to be an [illegible] [illegible] was [illegible] upon by people as the greatest master of jujutsu, considering that he attacked and killed his father, who was a good swordsman, without giving any sword cut. With this conviction, he resolved to avenge his father's death and to prepare himself sufficiently to meet the powerful enemy.

For three years after the unfortunate event took place he studied fencing and [illegible], into which he put his life. Then, he asked his lord for permission to start on a journey of revenge. The lord granted him [illegible] and he [illegible] [illegible] [illegible]

he ordered.

"All right, Sir. Just wait a little," the man said.

Soon the fish was cooked and served.

"How nice this is! How nice this is!" Donzayemon cried as he tasted it.

He took the whole dish, and more, to his fill. He was much warmed.

He paid the bill and went home.

As soon as he reached home and crossed the threshold, he suddenly fell down, uttering a cry. Good heavens! He was poisoned from eating the fish, which is very nice but sometimes poisonous.

His wife and sons were startled and loudly called to him, but he did not respond.

"Ah! Father has been struck a blow from ambush," Dontaro, the eldest son, said.

"Who attacked you, father?" he shouted at the top of his voice.

"*Fugu*", the father replied faintly and breathed his last.

When he heard the name *fugu* from his father, Dontaro jumped to the conclusion that a samurai called Fugu had assassinated him. He could not keep still. He supposed the man to be an expert in *jujitsu* even greater than Kaganosuke Takeuchi, who was looked upon by people as the greatest master of *jujitsu*, considering that he attacked and killed his father, who was a good swordsman, without giving any sword cut. With this conviction, he resolved to avenge his father's death and to prepare himself sufficiently to meet this powerful enemy.

For three years after the unfortunate event took place he studied fencing and *jijitsu*, into which he put his life. Then, he asked his lord for permission to start on a journey of revenge. The lord granted the application. He received him in audience and gave him a cup of sake.

"Go and make a splendid success, Dontaro," the lord said, "Fugu seems to be a very strong samurai. In meeting him, be most careful."

"I will leave no stone unturend to find him," Dontaro declared.

Then he set out on the journey. He did not know anything about his enemy and whom he served. First he visited Osaka, where people gathered from all parts of the country.

"Fugu must be a grand looking man of great height, with a face like a fiend and fierce eyes, carrying a big iron stick weighing about 60 *kwamme* (about 500 pounds)", he thought.

Every time he passed in the street a tall samurai, he would ask if he was not called Mr. Fugu. "No, I'm not Fugu. My name is Fukizayemon Kujira," one of them replied. "No. I'm Hanezayemon Taino," another answered.

Dontaro was disappointed. He prayed to God for help in finding the enemy, and he was daily on the lookout for him, more and more eagerly.

In the meantime, the period of three years, for which he was granted leave of absence by his lord, passed. It was as quick as a dream. As he could not continue his search beyond that period, he had to give it up temporarily, and to go back home, much to his regret.

When he on his way back arrived at a place only half a day's journey from home, night fell, and he put up at an inn.

The next morning he left the inn, and walked rather leisurely for several miles, when it became noon. He stopped to

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take lunch, and sitting down on a pine stump on the roadside, he unpacked the lunch prepared by the inn. He found in it a kind of fish he had never come across. He tried hard to call to mind its name, but in vain. A fish-monger happened to pass by. He called out to him, and showing him the lunch, he asked the name of the boiled fish. The man, gazing at it, said that it was *fugu*.

"What? Fugu?" Dontaro cried in astonishment. It was his enemy's name! It was not a samurai, but a fish. Thus he found the true murderer of his father!

He was amused at the strange coincidence of the name. But he did not feel like taking the lunch containing the fish of the same name as his hated enemy.

He resumed his journey. When he had walked some way, he became as hungry as a wolf, and being no longer able to bear it, he ate the lunch.

Soon the poison of the fish penetrated his body, and he fell down the moment he had crossed the threshold of his house.

His young brother coming out to meet him, was astonished and called to him.

"What's the matter, what's the matter, brother?"

"How mortifying! I have been killed by *fugu*," Dontaro replied faintly, and expired.

Not only his family, but the lord and all his retainers were much excited.

"Dontaro has been killed. His assassin is said to be the same man who killed his father, Fugu," they said.

Donjiro, the second son of Donzayemon, seeing that his elder brother's death created so much sensation among the people, could not keep calm. He thought that he must take revenge for his father and elder brother by all means.

He applied himself enthusiastically to fencing exercises. He took lessons for six years, as his elder brother had been trained in it for three years, yet he was deficient and was killed by his enemy.

He then went out a journey seeking the enemy. Before he started, the lord received him. He encouraged him with all his heart, and made him handsome gifts of money and a sword.

Donjiro took these gifts with him. He went in the direction contrary to the way taken by his elder brother.

As luck would have it, he noticed, on entering the next town, a signboard on which were written in large characters "Fugu"!

When he read the characters, he jumped for joy.

"Ah, here is Fugu, my enemy! Thank Heaven, thank Heaven!" he ejaculated. He placed his hands together and thanked Heaven. Then he rushed, into the house in which globe-fish dishes were served. "Is Mr. Fugu in?" he inquired of men there. They could not make out his meaning. "What do you say, Sir?" they returned, looking at him curiously. "Is Mr. Fugu in?" he asked again. "If he is in, I wish to see him, as I have some business to transact with him."

The men could make neither head nor tail of his words, and were taken aback. Presently, they jumped to the conclusion that he was crazy and had come to eat *fugu*. So they showed him in.

"Do you want *fugu*, Sir?" the maid asked.

"Yes, I want to see him. Be kind enough to introduce me to him. Make haste, if you please," he replied.

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[illegible] lying down on a pine [illegible] be unpacked the [illegible] prepared by the inn. He found a [illegible] and if fish be had never come across [illegible] tried hard to call to mind its name, [illegible] vain. A fish monger is passed to [illegible] by. He called out to him, and [illegible] him aside, he asked the [illegible] of the fried fish. The man, [illegible] at it, said that it was *Sa*.

"What! *Sa*!" Dorjee cried in [illegible] amount. It was his enemy's name! It was not a common, but a rich. That [illegible] [illegible] the man [illegible] of his [illegible]

He was amused at the strange coincidence of the names. But he did not feel like [illegible] the man [illegible] the fish [illegible] the same as his hated enemy.

He resumed his journey. When he [illegible] some *mos*, he became as angry as ever, and thinking no longer [illegible] he [illegible] the tonga.

Soon the possessor of the fish penetrated [illegible] body, and he fell down the moment he [illegible] crossed the threshold of his house.

His young brother coming out to meet [illegible] was terrified and called to him.

"What's the matter, what's the matter, [illegible]?"

"How mortified I have been Killed by *Sa*!" Dorjee replied tartly, and [illegible].

Not only his family, but the lord and [illegible] others were much excited.

"Dorjee has been Killed. His assassin is said to be the same man who [illegible] his father, Pugu," they said.

Dorjee, the second son of Dorjeeman, seeing that his elder brother's death [illegible] so much research among the people, could not keep calm. He thought that he must take revenge for his father and after hearing by all means.

He applied himself strenuously to fencing everyday. He took lessons for [illegible] years, and [illegible] trained himself for [illegible] years. He was [illegible] and was full of high courage.

He often went on a hunting [illegible] enemy. But he could not find [illegible] [illegible] He [illegible] [illegible] his father's [illegible] of course a sword.

Dorjee took [illegible] with him. He went in the forest [illegible] [illegible] taken by his enemy's men.

As luck would have it, he suddenly [illegible] meeting the man to whom, a sign could [illegible] which [illegible] in the [illegible] "Pugu"!

When he saw the old man, he jumped for joy.

"Ah, here is my enemy! I took Heaven, thank Heaven!" [illegible] He placed his arms together and thanked Heaven. Then he [illegible] in which [illegible] "Is this Pugu?" he asked again. "It is, I was told so," [illegible] some [illegible] "What do you want?" they [illegible] "Is Sir [illegible]?" he asked again. "It is, I was told so," [illegible] some [illegible] "What do you want?"

The man [illegible] tail of his [illegible] Presently, they jumped to the conclusion that he was crazy and had come to [illegible] Dorjee. So they [illegible]

"Do you want Pugu, Sir?" the man asked.

"Yes, I want to see him. He killed enough to introduce me to him. Make haste, if you please," he replied

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"All right," the maid said.

As she left the room, he quickly pressed to [illegible] tucking up his sleeves [illegible] and well girding up his kimono. He loosened his sword, ready for its use.

Soon after, the maid re-entered the room. He had expected the man to be with her. But there was no one but her, who only bore in a dish.

"Why I want to see Mr. Tuga and not anybody [illegible] else?" he cried.

"Sir, I have brought [illegible] sir," she replied.

He looked fiercely at her. She was too frightened to ask her the reason for bringing the disagreeable [illegible] and he only insisted on seeing Tuga, the samurai.

After [illegible] of the restaurant came and explained to him about the dish. She would not lie. Eventually, the thought occurred to the man that the samurai was confident by the name of the fish. So he asked from whom he meant by the name of Mr. Tuga. In reply, he was told that [illegible] of the matter, from which the [illegible] concluded that his father and elder brother had been poisoned [illegible] by eating fugu, and that he was undoubtedly obsessed with the idea that they had been killed by a samurai called Tuga.

Dorito was [illegible] of his misconception and at last [illegible] the matter.

"Does the fish kill men?" he inquired.

"Yes, men are sometimes killed by poisoning from it," the restaurant man replied.

After he [illegible] Dorito looked angrily at the [illegible].

"How merciful you are!" he cried.

So [illegible] he ate the dish angrily as if he were eating his enemy to death.

"I'll have no revenge on you," he said as he ate it. He [illegible] by the eating before he ate it. "To-morrow I left the house and resolved [illegible] his home.

When he reached it, he told his family in a loud voice: "I have avenged my father and elder brother. How glad I am!"

No more had he uttered these words than he fell down, poisoned by the [illegible] fish.

"O, who has [illegible] you, elder brother?" his younger brother asked.

"Fugu," he replied in a faint voice and breathed his last.

"Ah, he [illegible] has been killed by [illegible] younger brother sighed.

[illegible] all to escape [illegible] poison. As I talked about how [illegible] sorrow I was to kill the three men without [illegible] any wound and it would be [illegible] hard for the young [illegible] to have [illegible] their death.

The bereaved young widow asked the lord to permit her to avenge his father and elder brothers, but this time the lord did not grant it, for he [illegible] that Tuga was the great swordsman in Japan and it would be impossible for any one to put him to the sword.

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[illegible] lying down on a pine [illegible] on the road, he unpacked the [illegible] of pan cake for the inn. He found [illegible] would find her road over some across [illegible] the hand to rest to mind its pains, [illegible] again. A fish monger happened to [illegible] by. He called out to him, and showing him the bundle, he asked the [illegible] to the hand of the man, [illegible] again, and then was flying.

"What [illegible]" [illegible] produced [illegible] at the [illegible]. Ismael's master [illegible] was [illegible] accused, but a fish. This [illegible] found [illegible] the [illegible] of his father.

He was [illegible] at the strange [illegible] of the matter. But he did not find [illegible] during the [illegible] with [illegible] the [illegible] more as his hated enemy.

He resumed his journey. When he [illegible] some [illegible] he became as [illegible] as [illegible] a hound no longer [illegible] to [illegible], he [illegible] the [illegible].

[illegible] on the [illegible] of the fish presented [illegible] [illegible], as he [illegible] down the [illegible] he [illegible] [illegible] the [illegible] of his house.

He [illegible] [illegible] coming out to meet [illegible], was [illegible] and called to him.

"What's the matter, what's the matter, [illegible]?"

"How mortifying! I have been killed [illegible]" [illegible] replied tartly, and [illegible].

Not only his family, but the [illegible] and [illegible] were much excited.

"[illegible] has been killed. [illegible] is said to be the same man who [illegible] had his [illegible]," they said.

[illegible], the second son of [illegible], seeing that his elder brother's death created so much [illegible] among the people, could not keep calm. He felt that he must take revenge for his father and [illegible] by all means.

He applied himself continuously to [illegible] exercises. He took lessons for six years, and [illegible] three [illegible] training in [illegible] he was [illegible] and was well [illegible].

He then [illegible] and [illegible] ceremony. Before he started, [illegible] received [illegible]. He [illegible] and [illegible] his heart, and [illegible] of [illegible] and [illegible].

[illegible] [illegible] with [illegible]. He went in the [illegible] and [illegible] [illegible] taken by the [illegible].

As [illegible] [illegible], he [illegible] entering the [illegible], a [illegible] and [illegible] which [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

"[illegible]"

"[illegible], [illegible] the [illegible] [illegible], [illegible] [illegible] [illegible]."

"[illegible] [illegible] [illegible] [illegible] [illegible] [

"All right," the maid said.

Mr. [illegible] the steward, [illegible] summoned to the [illegible] up his [illegible] and with [illegible] up his [illegible]. The [illegible] ordered his [illegible] to [illegible] case

Soon after, the maid re-entered the room. She had expected the man to be [illegible] in bed. But there was no one but her, who [illegible] on a desk.

"Why I want to see Mr. Inga and not [illegible] is what?" he cried.

"Sir, I have [illegible] Sir," she replied.

He looked [illegible], at her. Was he [illegible] to ask her the reason for [illegible] such astonishing things? and he [illegible] instead [illegible] Inga, the samurai.

Mr. [illegible] to tarry [illegible] and explained [illegible] about the dish. But he would not [illegible] Eventually, the [illegible] [illegible] the man that the samurai was [illegible] by the name of the fish. So he asked him whom he meant by the name of Mr. Inga. In reply, he received [illegible] of the matter, from which it [illegible] and that [illegible] had been [illegible] by the [illegible] Inga. Mr. [illegible] that [illegible] had been killed by a samurai called Inga.

Doubting [illegible] of his misconception [illegible] and [illegible] the matter.

"Does the fish kill men?" he inquired.

"Yes, men are sometimes killed by poisoning from it," the restaurant man replied.

Mr. [illegible] Doctor [illegible] at the [illegible].

"I [illegible] you are!" he cried.

So [illegible] the [illegible] be [illegible] as it [illegible] to his [illegible].

"I'll [illegible] you [illegible]," he said [illegible]. He [illegible] [illegible] taking [illegible] he [illegible]. Then, [illegible] the house and [illegible] to his home.

When he reached it, he told his family [illegible] and [illegible]: "I have avenged [illegible] and other brothers. How glad I am!"

No more had he uttered these words than he fell down, [illegible] by the [illegible].

"O, who has avenged you, elder [illegible]?" his younger brother asked.

"Inga," he replied in a faint voice and [illegible].

"Ah, he [illegible] has been killed by Inga!" the younger brother [illegible].

The [illegible] [illegible] exclaimed [illegible] [illegible] [illegible]

"All right," the maid said.

As she left the room, he quickly prepared to fight the enemy, tucking up his sleeves with a cord and well girding up his *hakama*. He loosened his sword, ready for instant use.

Soon after, the maid re-entered the room. He had expected the man to be following her. But there was no one but her, she only brought a dish.

"Why I want to see Mr. Fugu and not anything like this," he cried.

"So, I have brought *fugu*, Sir," she replied.

He looked dubiously at her. But he was too impatient to ask her the reason for bringing the dish containing *fugu*; and he only insisted on seeing Fugu, the samurai.

Another person of the restaurant came and explained to him about the dish. But he would not listen. Eventually, the thought occurred to the man that the samurai was confused by the name of the fish. So he asked him whom he meant by the name of Mr. Fugu. In reply, he gave a full account of the matter, from which the restaurant man concluded that his father and elder brother had been poisoned to death by eating *fugu*, and that he was undoubtedly obsessed with the idea that they had been killed by a samurai called Fugu.

Donjiro was told of his misconception and at last understood the matter.

"Does the fish kill men?" he inquired.

"Yes, men are sometimes killed by poisoning from it," the restaurant man replied.

As he heard this, Donjiro looked angrily at the fish.

"How hateful you are!" he cried.

So saying, he ate the dish angrily as if he were biting his enemy to death.

"I'll have my revenge on you," he said as he ate it. He said repeatedly the same thing before he ate it up. Then, he left the house and rushed to his home.

When he reached it, he told his family in a loud voice: "I have avenged my father and elder brother. How gland I am!"

No sooner had he uttered these words than he fell down, boisoned by the globe-fish.

"Oh, who has attacked you, elder brother?" his younger brother asked.

"Fugu," he replied in a faint voice and breathed his last.

"Ah, he also has been killed by Fugu!" the younger brother sighed.

The event all the more excitedt he people. All talked about how powerful the samurai was to kill the three men without inflicting any wound and it would be extremely hard for the youngest son of Donzayemon to avenge their death.

The bereaved youth asked the lord for permission to avenge his father and elder brothers, but this time the lord did not grant it, for he believed that Fugu was the greatest swordman in Japan and it would be impossible for any one to put him to the sword.

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THE RED CROSS WITH OF JAPAN

Training of 'Social' Nurses

The Japan Red Cross Society is now in course of receiving applications for admission to the 'Social Nurses' Training School which will be opened from October 1, this year, in the hospital attached to the Society. Those who are qualified to be applicants are head relief-nurses as well as ordinary relief-nurses of all the Red Cross Branches throughout the country, who are graduates of girls' high schools or higher institutes. The term of training will be one year and the students will be paid less than 40 yen a month for allowance and boarding. They will be under the obligation of serving in hospitals specified by the Red Cross Society for three years after graduation. The subjects are an introduction to public nursing, individual hygiene, mass sanitation, prevention of diseases of social character, nursing of expectant mothers and infants, bacteriology, social undertakings, domestic economy, pedagogy, psychology, political economy, statistics, laws and regulations, gymnastics, music, etc.

Juvenile Red Cross Summer Course

As an innovation the Japan Red Cross Society opened a summer course for the Juvenile Red Cross this year for ten days from July 21 to 30, in the Auditorium of the Reference Museum on the premises of the Society in Tokyo. Eighty-eight leaders of the provincial Juvenile Red Cross Corps and others were present, and the course had great success. The Juvenile Red Cross work in Japan has recently made marked progress and the number of provincial organizations has reached 5,000 bodies, more than 1,100,000 boys being members.

Children's Summer Recuperation Homes

All the provincial branches of the Japan Red Cross Society have establishde temporary recuperating homes for children, sick or weak, every year, each on their own account, without depending upon financial support from others, on the beach or in woods. This year twenty-nine branches will carry out such work, installing thirty-eight such homes, in which 3,880 children will be accommodated. Two other branches contemplate erecting eleven homes in collaboration with other social institutions, accommodating 2,230 children. Four branches are helping these summer institutions in expenditure, personnel or supplies.

International Tuberculosis Prevention Exhibition in Italy

On being invited by the Italian Red Cross Society to participate in and display exhibits at the International Exhibition for the Prevention of Tuberculosis to be opened in Rome at the end of September this year availing itself of the opportunity of the convocation of an international congress for preventing tuberculosis, the Japan Red Cross Society is now preparing to collect and send to Italy charts showing the arrangement of institutions taking in tuberculosis patients throughout the country by the Japan Red Cross as well as several photographs of the Tuberculosis Sanatoriums established by the branches of the Society in Kanagawa, Aichi, Kagoshima and Fukushima Prefectures, the Tuberculosis Hospital attached to the Taipeh Branch Office of the Society, and of the Tokyo Sanatorium.

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THE RED CROSS
WITH
JAPAN

Training of 'Social' Nurses

[illegible] Red Cross Society now [illegible] Social Nurses' Train[illegible] [illegible] [illegible] [

The Editor's Diary

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The Editor's Diary

JULY 11.—The Imperial Family Council, at its first meeting since His Majesty the Emperor ascended the Throne, sanctioned H.I.H. Prince Fujimaro Yamashina and H.I.H. Prince Hagimaro Yamashina changing their status to that of subjects. The former will became Marquis Tsukuba, and the latter Count Kashima.

July 12.—Messrs. Myers and Collier, the American round-the-world record-breakers, with their airplane City of New York, left Yokohama today by the Empress of Russia for Vancouver.

Sadanji Ichikawa, one of Japan's foremost actors, left today for Russia, where he and his followers will present the "Kabuki" drama of Japan's theatrical art.

July 13.—Admiral Yoshikawa, with a fleet of 15 airplanes, flew from the Yokosuka naval station, of which he is commander, to the naval aerodrome on the Kasumigaura lagoon.

July 14.—Eleven persons were killed or injured in an electrical storm in several prefectures adjacent to Tokyo.

July 16.—According to official statistics, rice stocks on July 1 amounted to 23,550,000 koku, 2,801,000 koku more than at the same date last year.

July 16.—The government has decided to extend from August 31 to December 31 of this year, the regulation restricting the import of rice.

July 19.—The government issued a formal statement of its position respecting the Tsinan affair, in China, and the return home of Japanese troops in Shantung. The Chinese minister, visiting the Foreign Office, communicated the Nationalist government's desire to have a provisional treaty take the place of the present Japan-China commercial treaty, until a new treaty can be negotiated. The Foreign Office, however, rejected this proposal, declaring that the treaty hitherto in force is valid for ten years more.

July 20.—The government formally communicated its adherence to the Kellogg-Briand anti-war treaty, to the American charge d'affaires.

July 21.—The Chinese Nationalist government has delivered to the Japanese minister in China, Mr. Yoshizawa, a note declaring the Japan-China commercial and navigation treaty to be void.

July 22.—Marking an extraordinary cool, rainy spell, the average temperature today was slightly over 19 degs. C., whereas the annual average at this time is 27 degs. C. This is the coolest summer season since that of 1907.

A new proletarian political party, called Musan-Taishu-to, was inaugurated today.

July 23.—The various parties in the House of Peers have decided to form a China policy committee, to support the government in a correct attitude toward China.

Fire destroyed 400 houses in the town of Piuka, Hokkaido.

July 24.—Mr. Yoshida, minister to

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Sweden, becomes Vice Foreign Minister, in succession to Mr. Debuchi, new ambassador to the United States. Viscount Mushakoji, minister to Rumania, will be transferred to Stockholm, while Mr. Tsuneo Matsudaira, hitherto ambassador at Washington, becomes ambassador to Great Britain.

July 25.—Mr. Tao, representing General Chang Hsueh-liang, of Mukden, and Mr. Wang, representative of the Chinese Nationalist government, have arrived in Tokyo to confer with the foreign office.

July 26.—H.I.H. Prince Chichibu has agreed to be honorary president of the International Industrial Conference to be held in Tokyo next year.

July 28.—Baron Hayashi, formerly ambassador to Great Britain, left Tokyo today to attend the funeral of the late Generalissimo Chang Tso-lin, at Mukden, and also, it is reported, charged with an important diplomatic mission.

The Kawabiraki, or annual "opening" of the Sumida River in Tokyo, with its attendant fireworks display, was held today on an unusually large scale.

July 30.—The unexpectedly early conclusion of a new commercial treaty between the United States and the Chinese Nationalist government is attracting keen attention at the Foreign Office today.

July 31.—It has been ascertained that in Tokyo prefecture there are 12,500 persons over 80 years of ago, of whom seven are over 100 years, and they will be accorded, by the Imperial Household, cups in commemoration of the Imperial Enthronement this year.

August 1.—The Japanese minister to China, Mr. Yoshizawa, informed the Nationalist government of Japan's rejection of the Chinese contention that the commercial treaty between the two countries has become void.

Mr. Tokonami, one of the leaders of the Minseito, the principal opposition party in the Imperial Diet, suddenly seceded from the party, giving as his main reason his objection to the Minseito's China policy, and at the same time intimating his intention to form a separate party. The Minseito is a new party, a merger of the former Kenseikai and Seiyu-Honto parties, under the presidency of Mr. Yuko Hamaguchi, leader of the Kenseikai, while Mr. Tokonami was president of the Seiyu-Honto.

August 2.—Floods, the worst recorded since 1912, the result of the recent heavy rains, unusual at this season, have caused much damage in eastern Japan.

August 4.—Former Seiyu-Honto adherents of Mr. Tokonami are holding meetings to decide whether they should follow the latter in his bolt from the Minseito party.

August 5.—A remarkable memorial service was held today at the village of Oshima, on the coast of Wakayama prefecture, near Osaka, in memory of the victims of the Turkish warship Ertoghroul, which was wrecked in that vicinity many years ago. The service was attended by the Turkish charge d'affaires, Fuad Bey, the Mayor of Osaka, the governors of Osaka and Wakayama prefectures, and members of the Japan-Turkish Society.

The Home Office is putting the final touches to the present ministry's elaborate plan for a fundamental reorganization of prefectural, city, town and village ad-

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ministration, involving considerable decentralization of power, for presentation to the next session of the Diet.

August 6.—Mons. Giers, Papal Nuncio in Tokyo for seven years, left Tokyo for Rome to-day.

Mr. Yuko Hamaguchi, president of the Minseito, opposition party, has rejected Premier Baron Tanaka's proposal that he join the administration cabinet that the government plans to form of prominent men, for consultation regarding relations in China, and national thought.

August 7.—Honors for distinguished service, during the recent conflict in Shantung, have been announced for over 50 officers and men of the Japanese army who were killed or injured there.

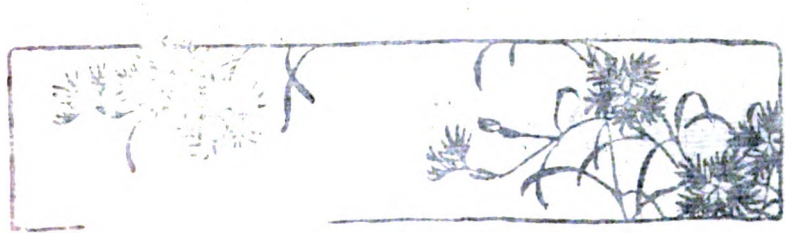
It is announced that Japan will be represented at the signing of the anti-war treaty at Paris by Count Uchida, who held the post of foreign minister for many years, and is at present a member of the Privy Council.

August 8.—It is announced that Mr. Nagaoka, ambassador to Germany, will also hold the post of minister to Latvia.

August 9.—The Ministry of Education has proposed to the Bureau of Decorations to create a new medal, to be called "Bunko-sho," to be conferred on persons who have distinguished themselves in art and literature. Honors of a similar nature are planned for merit in education, journalism, and religion.

Count Uchida left for Paris to sign the anti-war treaty on behalf of Japan.

August 10.—The Tokyo waterworks bureau has form dated a plan for the adequate supply of water for the population of the Greater Tokyo of the future, estimated at 7,000,000.



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August 6.—Mons. Giardini, Papal Nuncio in Tokyo for seven years, left Tokyo for Rome today.

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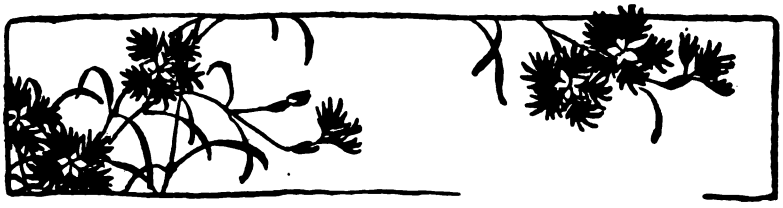
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(THE IMPERIAL PRINTING INK CO., LTD.)

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Established 1893.

SUBSCRIBED CAPITAL . . . Yen 10,000,000
RESERVE FUNDS. . . . . „ 5,980,000

President: ZENGORO YASUDA, Esq.

Head Office: Eirakucho, Kojimachi-ku, Tokyo.

BRANCHES:
Osaka, Kobe, Yokohama, Kyoto, Fukuoka and Nagoya.

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THE IMPERIAL FLAX MANUFACTURING COMPANY, LTD.

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ESTABLISHED 1885.

CAPITAL SUBSCRIBED: Yen 33,250,000

President: ZENSUKE YASUDA, Esq.

HEAD OFFICE: Uragashi, Nihonbashi-ku, Tokyo, Japan.
BRANCHES: Yokohama, Osaka, Sapporo and Keijo.

Some of the Company's Products included:

Elastic Canvas; Fishing Net; Flax Canvas; Hose; Linen Cloth; Linen Duck; Linen Shirting; Linen Thread for Lace; Linen Yarn; Ramie Material; Ramie Yarn; Napkins, Sheets and Towel; Netting Twine; Seaming Twine; Sewing Thread; Table Cloth.

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Eighty-Third Report
of
The Kanegafuchi Spinning Co., Ltd.

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RYOKICHI NAGAO, Esq., Vice-President
Managing Directors: Yasou Yamaguchi, Esq., Sutesaburo Hashizume, Esq.
Directors: Masazumi Fuji, Esq., Kyukichi Maeyama, Esq., Hachiro Fukuhara, Esq.,
Wasaku Natori, Esq., Suekichi Kido, Esq.

BALANCE SHEET

LIABILITIES		ASSETS	
Capital Subscribed	¥60,000,000.000	Capital Uncalled	¥31,401,262.500
Reserve Funds	32,938,191.000	Estate	4,710,103.801
Divide ds Unclaimed	124,019.566	Buildings	14,534,014.725
Redeemed Debentures Unclaimed and Charges Unpaid	7,283,992.116	Machinery	18,323,085.327
Bills Payable	3,254,011.750	Fire-proof Appliances	203,988.593
Deposit Accounts	13,158,341.363	Shop Machines, Office Furniture, etc.	118,739.033
Kanebo Doshikai Association Fund	33,649.410	Shop Machines and Building Extension Accounts	2,149,262 398
Kanebo Mutual Benefit Fund	1,230 239.500	Securities	15,041,220.220
Nakamigawa Memorial Fund	155,487.210	South American Colonization Co. Shares Deposit in Security	625,000.000
Asabuki Memorial Fund	103,421.110	Shanghai Silk Filature Accounts	13,200,144.080
Hibiya Memorial Fund	146,283.050	Deposit and Cash on Hand	23,417,629.630
Operatives' Sanitary Fund	162,377.790	Advances to Operatives	302,450.610
Employes' Pension Fund	6,364,683.750	Sale Accounts	1,333,912.980
Operatives' Welfare Promoting Fund	8,235,302.610	Retail Dept., Boardings and Medical Dept. Accounts	474,795.770
Operatives Relief Fund	284,103.506	Raw Materials, Products, Waste Goods, Coal, Packing Materials, and Firm Implements	27,233,970.320
Invention and Design Encouraging Fund	14,346.750	Unexpired Fire Insurance Premiums	90,980.140
Fund for Erecting Operatives' Sanatorium and Convalescence Homes	64,322.264		
Fund for Oversea Investigations	39,852.150		
Fund for Loans for Higher Education of Juvenile Employes and Operatives	593,401.540		
Fund for General Educational Loans	410,167.050		
Balance brought forward from Last Account	12,308,893.413		
Net Profit	6,268,500.5 0		
Total	153,163,560.428	Total	153,163,560.428

PROFIT AND LOSS ACCOUNT

		Appropriation of Profit is as follows:	
Gross Income	¥86,551,590.843	Dividends for Shareholders	¥ 5,004,254.062
Gross Expenditure	79,543,090.313	Special Reserve Fund	500,000.000
Balance	7,008,500.530	Workmen's Pension Fund	200,000.000
Capital Redeemed	750,000.000	Operatives' Welfare Promoting Fund	200,000.000
Net Profit of This Term	6,258,500.530	Bonuses for Officials	250,000.000
Balance brought forward from Last Term	12,308,893.413	Balance carried to Next Term.	12,413,139.881
Total	18,567,393 943		

We have examined the above Accounts in detail, and hereby certify them to be correct, in comparison with the Books and Vouchers of the Company and the Returns from the Branches.

HIROTA NOZAKI, Auditor
YOSHIBUMI MUROTA, Auditor
KUNINOSUKE KIYOOKA, Auditor
SABUROJI NAKAMIGAWA, Auditor

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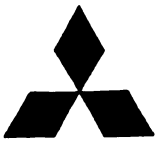
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Established in
1893



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CAPITAL: Yen 120,000,000

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PARTNERS:

Baron KOYATA IWASAKI (President)

Baron HISAYA IWASAKI HIKOYATA IWASAKI, **Esq.**

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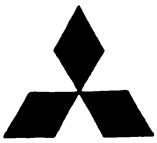
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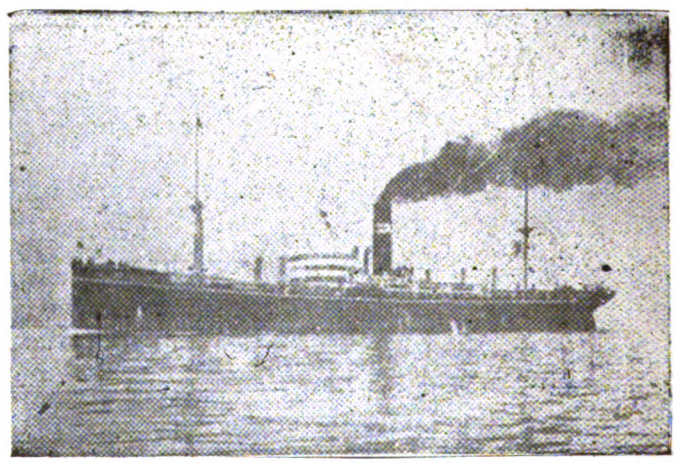
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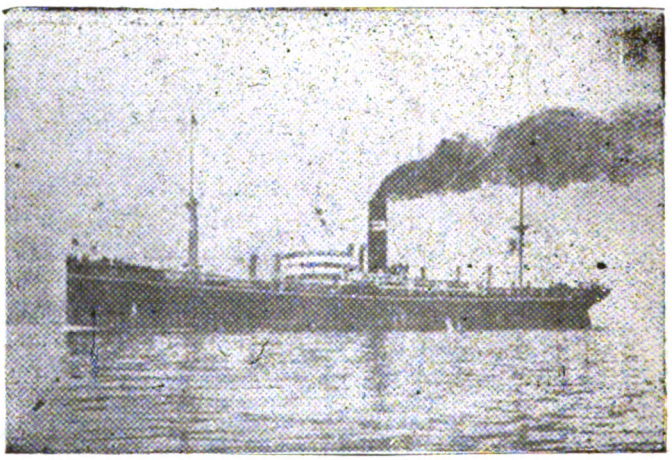
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Japan-Bombay Line: Fortnightly

Japan-Java Line: Monthly

Japan-South American Line: Monthly

Japan-Australian Line: Monthly

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